

SEPTEMBER  
1960  
Vol. LVIII, No. 6



# *The CATHOLIC* EDUCATIONAL *Review*

UNIVERSITY MICROFILMS  
313 N 1ST STREET  
ANN ARBOR, MICHIGAN

## IN THIS ISSUE

LANGUAGE REVOLUTION

MORALITY OF BOOKSTORE

CLASSICS IN TRANSLATION

PROMOTION BY PUBLICATIONS

AMERICAN CATHOLIC AS THINKER

*News and Comments*

*Book Reviews*

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION

**The CATHOLIC  
UNIVERSITY  
of AMERICA**

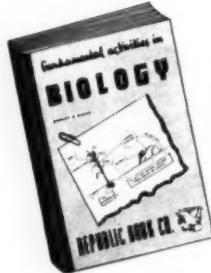
# America's Finest Paper Bound School Books

## REPUBLIC BOOKS

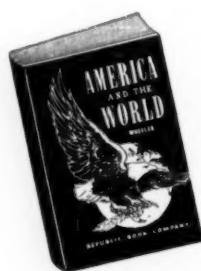
• COMPLETE      • INEXPENSIVE      • UP-TO-DATE      • TEACHABLE •



1



2



3

### WORK BOOK SERIES

Chemistry	\$1.25	Latin First Year	\$7.75
Biology	1.25	Lab. Exp. in Chemistry	.85
Physics	1.25	Lab. Exp. in Physics	.85
General Science	1.25	Workbook for National	
Chemical Mathematics	.85	Problems	1.00

Earth Science ..... 1.10

### CONCISE TEXT SERIES

American History	\$1.00	Repasemos (2 Year Spanish) — (3-Year Spanish)	..... each \$.60
World History	.80	Spanish Verb Chart	.30
N. Y. State: History and Constitution	.45	B. U. English Thrice Yrs.	1.00
America and the World	1.40	B. U. English Four Yrs.	1.00
Basic Units in Chemistry	1.00	Basic Bus. Bookkeeping 1st Year	.75
Basic Units in Biology	1.00	Handbook of Social Studies	3.50
Basic Units in Physics	1.00	B. U. Citizenship Education	.75
Basic Units in Earth Sc.	1.00	Repassons (3-Year French) — (2-Year French) each .60	
Digest of High School Mathematics	3.00		
Basic Units in Business Arithmetic	1.00		

COLLEGE ENTRANCE GUIDE	\$1.95
STUDY GUIDE FOR SCHOLARSHIPS	1.25
REVIEWING MATH FOR COLLEGE BOARDS	.75
REVIEWING ENGLISH FOR COLLEGE BOARDS	.75
OFFICIATING BASKETBALL	2.00

### REVIEW DIGEST SERIES ..... each 35¢

Chemistry	Advanced Algebra*
Physics	American History & World Backgrounds
Biology	American History
Elementary Algebra*	English 3 Years*
Intermediate Algebra*	English 4 Years*
Plane Geometry*	Mathematics (Prelim.)*
Trigonometry	English (Prelim.)
Solid Geometry	*Social Studies (Prelim.)*
Tenth Year Mathematics*	
* Free Key.	
TEACHERS KEYS	each .05¢

**MR. A. L. CORRADO**  
*Catholic School Dept.*

## ★ ★ REPUBLIC BOOK COMPANY ★ ★

WRITE, WIRE OR PHONE YOUR ORDER TO MR. A. L. CORRADO - Hickory 6-8867 - 8868

104-16 ROOSEVELT AVENUE . . . . . FLUSHING 68, NEW YORK

In answering advertisements please mention THE REVIEW

# The CATHOLIC EDUCATIONAL *Review*

RT. REV. J. A. GORHAM, S.T.L., M.A., Editor-in-Chief

RT. REV. J. A. MAGNER, Ph.D.,  
Managing Editor

RT. REV. F. J. HOULAHAN, S.T.D., Ph.D.,  
Associate Editor

REV. J. F. NEVINS, Ph.D.,  
Associate Editor

SISTER M. BRIDEEN, O.S.F., Ph.D.,  
Associate Editor



Vol. LVIII

September, 1960

No. 6

## CONTENTS

THE LANGUAGE REVOLUTION .....	361
Rev. Thomas R. Fitzgerald, S.J.	
THIS BOOK BUSINESS .....	368
Rev. James A. Woods, S.J.	
THE CLASSICS IN TRANSLATION .....	374
Brother Patrick S. Collins, F.S.C.H.	
THE AMERICAN CATHOLIC AS THINKER .....	382
Edward J. Schuster	
PROMOTION BY PUBLICATION .....	401
John S. Phillipson	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS .....	406
HIGHER EDUCATION NOTES .....	410
SECONDARY EDUCATION NOTES .....	412
ELEMENTARY EDUCATION NOTES .....	415
NEWS FROM THE FIELD .....	418
BOOK REVIEWS .....	420
BOOKS RECEIVED .....	426
NEWS OF PRODUCTS AND SERVICES .....	432

Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D. C. Subscription price: yearly, \$5.00; single number, 60 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Second class postage paid at Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D. C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D. C.

Trade-mark registered in U. S. Patent Office  
Copyright, 1960, by The Catholic Education Press

GRADES 2-8

# The Madonna Speller

Thomas G. Foran, Ph.D.  
Formerly Prof. of Ed. Psych.  
The Catholic University of America

Sister M. Roberta Wolff, O.S.F., M.Ed.  
Holy Family College  
Manitowoc, Wisconsin

Send for Your Sample Copy

## Why A New Spelling Series?

Because teachers from 96 dioceses all over the country ASKED for it—and told us what they, the teachers, needed in the way of an effective speller.

## Outstanding Features

- Most up-to-date research and a new word list
- Catholic philosophy throughout
- Consumable text-workbook format; 128 pp., 9-week plan
- Context method for grades 2-5; functional comprehensive presentation for grades 6-8
- Study-test-study-test proven method throughout
- Special exercises in phonetics
- Visual and kinesthetic spelling techniques and solid exercises on structural analysis of words
- Dictionary work right in the book
- More handwriting
- Organized, consistent review plan
- Individual remedial work section
- Perforated test pages for easy handling
- Illustrations both attractive and functional
- Approved by the Commission on American Citizenship

THE CATHOLIC EDUCATION PRESS

The Catholic University of America

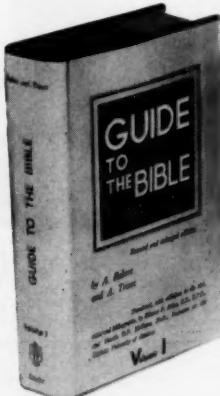
Washington 17, D. C.

# GUIDE TO THE BIBLE IN 2 VOLUMES\*

*An Introduction to the Study of Holy Scripture*

Published under the direction of A. Robert and A. Tricot

Translated from *Initiation Biblique* by Edward A. Arbez, S.S.  
and Martin R. P. McGuire, Ph.D., Professors at the Catholic  
University of America, Washington, D. C.



*Guide to the Bible* presents an historical treatment of the entire biblical period, as well as inquiries into all the religions contemporaneous with ancient Israel and the infant Church. The thirty French scholars who collaborated on the original edition have made this a masterpiece of quality and scope. Although this collective effort has unity, it is certain that the diversity of opinions and viewpoints of these experts has enriched the work.

Primarily destined for use as a text, this two-volume work should also be a precious help to those who want a deeper insight into the riches and background of the Bible.

"A popular book of the highest quality, enhanced beyond measure by the editorial comments and bibliography apparatus provided by the translators." (*The Catholic Standard*)

*Volume I* — Comprises nine chapters with many subdivisions: Inspiration, The Canon, Languages, Systems of Writing, The Books, The Literary Genres, The Transmission of the Text, Versions and Interpretation.

*New edition, completely revised and enlarged*, 812 pages, cloth \$8.00

*Volume II* — Deals with the physical and political geography of Palestine, its geology, climate, fauna and flora, ethnology, archaeology, cultural anthropology and institutions. 622 pages, maps, cloth \$6.00

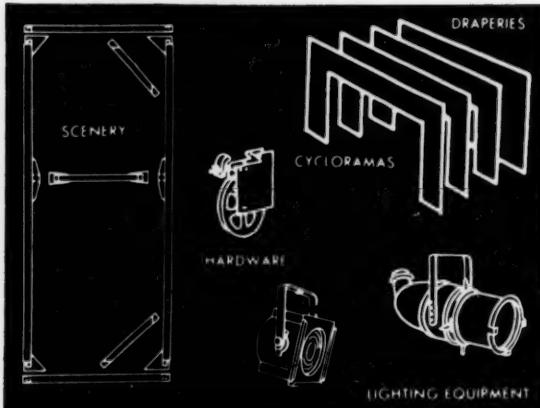
\*Either volume can be bought separately.

At your bookstore or

**DESCLEE**  
C O M P A N Y , I N C .  
280 BROADWAY, NEW YORK 7, N. Y. • TOURNAI • PARIS • ROME

**TPS**  
INC.

*Everything for the Theatre*



LAMPS  
RIGGING  
TRACKS  
LIGHTING EQUIPMENT  
LIGHTING ACCESSORIES  
SPECIAL EFFECTS  
DIMMERS  
SWITCHBOARDS  
DRAPERY  
CYCLORAMAS  
KNOCKDOWN SCENERY  
HARDWARE  
PAINTS  
MAKE-UP  
COSTUME ACCESSORIES  
SOUND EFFECTS

WORKING MODELS    CONSULTATION  
SPECIFICATIONS    PLANS

PLEASE WRITE FOR CATALOGUE

## THEATRE PRODUCTION SERVICE

52 WEST 46th STREET - NEW YORK 36, N. Y. - Circle 5-5870

### NEW Verbal and Quantitative Kuhlmann-Anderson Intelligence Test

- Grades 7-9 and 9-12
- Reusable Test Booklets
- Separate Answer Sheets
- Simplified Scoring
- 1960 Edition

PERSONNEL PRESS, INC.

188 NASSAU STREET  
PRINCETON, N. J.

### JUVENILE COURTSHIPS

by V. Rev. Francis J. Connell, C.S.S.R.

A reprint from  
THE AMERICAN ECCLESIASTICAL  
REVIEW

*Now in its 7th reprinting...*

Single copy .....	25¢
In lots of 25 .....	20¢ ea.
In lots of 100 .....	16¢ ea.
Prices Postpaid	

Address: THE AMERICAN  
ECCLESIASTICAL REVIEW

The Catholic University of America  
Washington 17, D. C.



# Messenger classes are happy classes

Teaching the elementary  
grades? There's an edition of the  
weekly MESSENGERS for your pupils.

**GEO. A. PFLAUM Publisher, Inc.,**  
**38 West Fifth Street, Dayton 2, Ohio**

NOW IN THOUSANDS  
OF CLASSROOMS!



BEST . . .  
because it has  
passed the  
classroom test

**AVR  
RATEOMETER**

AT A  
COST AS LOW  
AS 37c  
PER PUPIL\*

Tops the list of America's  
Reading Learning Aids because  
of its proven performance

**IT'S VERSATILE** . . . fits into any reading improvement program.

**IT'S ACCURATE** . . . Lifetime electric motor provides clock accuracy, trouble-free service.

**STUDENT CENTERED** . . . requires minimum assistance. Students master its use in minutes.

**EASY ON BUDGET\*** . . . Actual classroom experience over a 5-year period shows that costs run as low as 37c per pupil.

**Teachers say:** "Pupils love working with them" . . . "best of its type" . . . "more convenient" . . . "so quiet" . . . "flexible and adaptable" . . . "rate increase 70 to 300%."

Complete with manual, carry-case, \$39.95

5 to 9 units, ea. \$35.95 • 10 or more, ea. \$33.95

Satisfaction guaranteed or money refunded  
Send orders to

**AUDIO VISUAL RESEARCH**

Dept. RO9 523 S. Plymouth Ct., Chicago 5

Factory: Box 71, Waseca, Minnesota

**SIMPLE! EFFECTIVE! DURABLE!**

# Your Book Published!

Our famous plan has launched 700 authors. We edit, publish, advertise, distribute. Send manuscript for free report or write for Brochure # CO  
**PAGEANT PRESS, 101 5th Ave., New York 3**

**CATHOLIC BOOKS**

**SCHOLARLY BOOKS**

New and Used

Lists Free

C. F. PETELLE

4244 W. Armitage Ave. Chicago 39, Ill.

# POLITICS IN THE AMERICAN DRAMA

by Caspar Nannes

with a Foreword by

Allen Drury

"Here in astute analysis are the principal depictions of politicians and the political society that have reached the popular stage since the 1890's. . . . To the citizen who wishes to learn more about the development of American politics, and who hopes to be entertained in the process, this survey is recommended."

—Author Allen Drury

"A vastly interesting account of the inter-play between politics and the American stage."

—Columnist Marquis Childs

"An act of inspiration and literary importance."

—Jay Carmody, *Washington D.C. Star*

"A revealing documentary of our political coming of age."

—Ralph Bellamy, *President, Actors' Equity*

"The impressive research and detailed examples are invaluable."

—Richard L. Coe, *Washington Post*

"Caspar Nannes has given us a fine new perspective on the American stage."

—Senator Hubert Humphrey

September 12 \$4.95

# THE CATHOLIC UNIVERSITY OF AMERICA PRESS

620 Michigan Avenue, N.E.  
Washington 17, D.C.

***The most widely used  
Sound Filmstrip series  
in the Catholic Field***



## St. John's Catechism

*Written and produced by St. John's University*



Portraying the Revised Baltimore Catechism Lesson by Lesson in magnificent EASTMAN COLOR, professionally recorded on RCA unbreakable 12" records at standard speed 78 RPM.

**The entire St. John's Catechism consists of 30 Units:**

THE CREED	THE SACRAMENTS	THE COMMANDMENTS
10 units	10 units	10 units

For: Parochial School Children; Released Time Classes; Confraternity Groups; Convert Groups. Each unit contains a filmstrip of 60 frames of original art work in color; with each comes a 10 minute DRAMATIZATION on RCA records plus a complete LESSON PLAN for teaching the doctrine of each lesson, together with suggestions of prayers and resolutions.



For brochures or to order:

**St. John's Catechism  
St. John's University  
Jamaica 32, N. Y.**

95

**Brian Press Inc., Publishers  
839 Stewart Avenue  
Garden City, N. Y.**

**THE FIFTH  
MENTAL MEASUREMENTS  
YEARBOOK**

*Edited by Oscar Krisen Buros*

*Director of the Institute of Mental Measurements,  
and Professor of Education, Rutgers, The State University*

- 900 test entries
- 600 critical test reviews
- 350 contributing reviewers
- 6000 references on tests
- 400 measurement book entries
- 500 book review excerpts
- 5 indexes
- 1300 two-column pages

*\$22.50 plus postage (prepaid orders are postpaid).*

*An invaluable reference  
for any educator concerned with  
the selection or use of  
published tests and assessment  
techniques — educational,  
psychological, or vocational.*

*Order directly from* **The Gryphon Press**  
**220 Montgomery Street**  
**Highland Park, New Jersey**

**YOU NEED THESE MATERIALS**

**If you teach French** — in the Elementary Schools

**French For Beginners** — the new Audial-Visual-Lingual method  
with correlated l.p. records, filmstrips and wall chart.

**If you teach French** — in the Junior or Senior High

(or are preparing students for College Board Exams).

**Aural Comprehension and Dictation Exercises** — on l.p. records  
or tapes with film strips — various aspects of France.

**If you teach French** — using a Language Laboratory

Specially processed tapes for this new technique for language  
learning.

teaching **Audials**  
AND  
**Visuals Inc.**

*For information about these  
and many other new, exciting  
teaching materials write to*

**AVAILABLE FOR PURCHASE UNDER N. D. E. A.**

**250 West 57th Street  
New York 19  
New York**

## THE LANGUAGE REVOLUTION

By Rev. Thomas R. Fitzgerald, S.J.\*

IN MANY AREAS of undergraduate education these are days of reappraisal. Yet, if there is much talk of the "new mathematics," and if many voices have been clamoring for the schools to do a better job in the natural sciences, it is pre-eminently in the field of language instruction that the changes may be called revolutionary. Just when many language teachers were already initiating broad modifications in their instruction, strong forces from outside the teaching profession have given an almost overwhelming impetus to these developments.

The early launching of the first Russian satellite occasioned a re-examination—still continuing—of American educational endeavors. Though the primary impulse has been given to the natural sciences, outstanding achievement in these sciences presumes an ability to read the learned journals from abroad. This would seem to be the chief reason why the study of Russian has been growing with breathless rapidity. Whereas, according to one survey, only sixteen American schools offered courses in 1957, 114 last year and over 400 at the present time have such programs. The desire to excel in the natural sciences seems to have stimulated also the study of German. There are indications that this language not only is growing in popularity more rapidly than are French and Spanish, but is attracting many more of the truly gifted students. Physicists, chemists, and mathematicians have always stressed the importance of German as a key to the periodic literature of their fields.

Mere contact with Russian education has likewise given urgency to language study. Most persons in America were astonished at discovering recently that in Russian schools several million pupils were learning English, while Russian was being almost completely neglected on this side of the Atlantic. Some have begun to ask whether Americans, by their indifference to foreign languages, have not been erecting a cultural Iron Curtain that was isolating them from other areas of the world. The situation in the State Department has seemed especially alarming, and in recent months

---

\* Rev. Thomas R. Fitzgerald, S. J., is on the staff of the Novitiate of Saint Isaac Jogues, Wernersville, Pennsylvania.

the linguistic deficiencies of the diplomatic corps have been thoroughly publicized, particularly by the Foreign Relations Committee of the U. S. Senate.

A factor which will almost certainly spur schools to improved performance in foreign languages is "The Conant Report."<sup>1</sup> Dr. Conant's severest criticisms of American high schools have been in the area of foreign languages. He has described the state of affairs as "deplorable," and has insisted that for a true mastery of language, written and oral, at least four years of study are required. Conant has called upon the high schools to offer such four year programs, and has stated that colleges, by requiring only two years of preparation in a language, must share culpability with the high schools for the inadequate language achievement which he judges to be so widespread.

But, even before Sputnik and the clamor for a better knowledge of languages, notable changes had been occurring in the classrooms. There was a widespread hope that languages might be taught more effectually if discoveries concerning the psychology of learning could be properly utilized, and for at least a decade many teachers had been proposing a drastic revision in method.

#### OLDER METHODS OF INSTRUCTION

During the early twentieth century the approach to language in this country was for the most part deductive. Usually the student began with inflections and rules of syntax. After some months, having mastered these rudiments, he would apply these abstract materials to individualized situations, utilizing forms and syntax in composition work and attempting to recognize them as they appeared in continuous prose texts of the foreign language.

This approach to language had been borrowed by the teachers of modern languages from their colleagues in the departments of Latin and Greek. Often the study of grammar principles was assumed to have great value for mental discipline. Since the classical languages had rather logical structures, it was held that the memorizing and analysis of these structures was of unique value as an intellectual exercise. Expressed in its crudest form this theory stated that "the mind is a muscle." The intellectual muscle, exer-

<sup>1</sup> James B. Conant, *The American High School Today* (New York: McGraw-Hill Book Co., 1959).

cising with the bar bells of grammatical analysis, would gradually be strengthened so that it could one day cope with the intellectual problems encountered in lived experience and in the study of philosophy.

Such a theory of language learning was not without difficulties. As psychologists pointed out, there was a lack of experimental evidence to prove that the process of strengthening actually occurred. They questioned to what extent proficiency in one area of intellectual endeavor—specifically that of grammatical analysis—was transferable to other realms of thought. Thus Castiello insisted that there was experimental evidence for "transfer of training," but that such a transfer was neither completely automatic nor universal. He claimed that when the ideals or methods imparted are specific, the habit acquired will also be specific and limited, and that from the study of one language's grammar there would be derived grammatical values and methods transferable to the study of other tongues. Consequently, he insisted that the study of language must eventually progress to the level of communication; only insofar as the student assimilates the ideas, ideals, and culture of the foreign author can a broad transfer of values result.<sup>2</sup>

It was also true, though Castiello did not develop this point, that prior to the late eighteenth century languages had been studied as media of communication, not as instruments of mental discipline. In the European secondary schools of the sixteenth and seventeenth centuries—usually called "colleges"—the approach to Latin had been oral. Years before reaching the colleges the student had been trained to speak Latin. Only when he had already achieved an elementary facility in speaking and reading the language, did he begin to apply himself to the classical authors. At this point his knowledge of Latin structure became more precise and explicit, for he now studied the rules of grammar and applied them in composition. But still the approach was basically oral, for the classical texts were discussed and paraphrased in Latin.<sup>3</sup>

In the eighteenth and nineteenth centuries, when Latin was ceasing to be the ordinary medium of learned communication, the

<sup>2</sup> Jaime Castiello, S.J., *A Humane Psychology of Education* (New York: Sheed and Ward, 1936), pp. 167-194.

<sup>3</sup> George E. Ganss, S.J., *Saint Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette University Press, 1954), pp. 209-215.

student no longer arrived at secondary school already proficient in oral discourse. Though he had not attained this first level of comprehension, he might, like his predecessors of earlier centuries, be instructed in abstract grammar. Grammar tended to become, instead of an important and necessary refinement of language proficiency, a study of logical structure for the sake of mental training.\*

Thus in American schools of the nineteenth century, when the modern language teachers borrowed method from the professors of Latin, they were accepting a system of language instruction which was without historical roots, and the validity of whose premises was about to be challenged by the psychologists.

There was a third and final difficulty with the procedures of the teachers. Often they did not succeed very well. Students too seldom became so proficient in a language that they could truly speak or read it.

#### RECENT ADVANCES

By the conclusion of World War I language teachers were aware that all was not well. Many of them were willing to re-examine methods and premises, and during the two decades of peace certain changes were attempted. A perusal of language textbooks from these years indicates a trend away from the highly deductive approach which had been characteristic of earlier work. It was felt that the abstract approach to language had been excessively fragmentary, making the individual word the conveyer of meaning. But a clause's meaning is not apprehended because one has first discovered the sense of the individual words; often the meaning of the single word becomes clear only in the context of the clause. For example, the English word "ready" may be verb, adjective, or noun, and, because it permits of several shades of meaning, its French equivalent may be *prêt*, *se préparer*, *sur le point de paraître*, *mettre en train*, *sous la main*, *facile*, and so on. The particular sense of "ready" will be grasped only in the context of the entire clause.

The trend in language teaching was towards a more inductive approach. Courses would begin with complete sentences in the unknown tongue; the emphasis would be not upon the memorization of abstract definitions and rules but upon the immediate recognition of meaning in context. Gradually the structures of the strange

\* *Ibid.*, pp. 219-222.

language would be explained, but the progression was from text to rules, not vice versa. The graded readers published by the University of Chicago—the French works by Bond and the German ones by Hagboldt—well illustrate this inductive method, and the textbooks produced by practically all the large publishing houses in this country have shown a fairly constant trend in this direction. This has, though to a lesser degree, been true of Latin as well as of the modern languages, so that the newer textbooks introduce the student at a very early stage to passages of continuous prose.

During the past fifteen years a further development in language instruction has appeared. This has been the insistence upon the spoken word, notably stressed three years ago by the Modern Language Association in a declaration of policy: language teaching should progress through the four stages of hearing, speaking, reading, and writing.<sup>5</sup> Thus, instead of beginning with declensions and conjugations, the learner will first listen to certain simple sentences frequently repeated in the language to be acquired. The sentences will be arranged in "patterns," which means that the student in an orderly fashion will be drilled in one construction after another.

Next he will be called upon to duplicate these patterns. He will be asked questions, the answers to which will be applications of the structures he has been hearing. Only after considerable drill in listening and speaking will the student be introduced finally to the reading of continuous prose. In the last stage, that of writing, the various constructions which had been studied inductively and with only brief grammatical explanations are subjected to more detailed analysis.

Underlying these changes in method is a modification in theory as to the nature of language learning. It is presumed that the use of language, either in reading or speaking, involves a set of habits. Through practice the student builds up a group of automatic responses, so that almost without reflection he can express himself in the new tongue and can immediately recognize meaning in the speech or writings of another.<sup>6</sup>

The employment of language may be compared with typing by the touch system. The typist does not reflect before striking each

<sup>5</sup> *Proceedings of the Modern Language Association*, LXXIII, No. 5, Pt. 2 (December, 1958), 99.

<sup>6</sup> Ruth Hirsch, *Audio-Visual Aids in Language Teaching* ("Georgetown University Monograph Series on Languages and Linguistics," No. 5 [March, 1954]; Washington, D. C.: Georgetown University, 1954), p. 7.

key, nor ordinarily is he consciously aware which finger is striking which letter. Probably he cannot even tell you which letters should be struck by, let us say, the index finger of the left hand. Nor did he learn to type by memorizing abstract rules, or by talking about typing and analyzing it. Rather he had to sit at the typewriter and exercise himself in the use of one set of letters after another, through repetition building habits until automatically he could strike the proper keys.

This theory concerning the nature of language learning explains the notable changes that are occurring in the schools.

The initial stages of instruction are aural-oral. This brings into action ear and tongue as well as eye, in the belief that habits will be acquired more quickly if several sense faculties are employed.

Language laboratories are appearing in hundreds of schools. Since repetition is so basic for the formation of habits, an enormous amount of repetitive drill is demanded. The language laboratory multiplies the presence of the teacher who, through the tapes he constructs, drills each student on an individual basis. For the student can always be directed to get more practice in those particular lessons in which the teacher judges that he is still weak.

Languages are being taught to students at an earlier age. Over 700,000 elementary-school pupils are now studying foreign languages in America. Prior to the age of twelve children have a special aptitude for acquiring linguistic habits; because their speech organs are not fully matured, they can duplicate the sounds of a foreign tongue far more readily, and increasing efforts are being made to exploit this period of "linguistic plasticity."

The new emphasis upon the spoken word was surprisingly slow in reaching American schools. Professor Louis Landré of the Sorbonne, speaking in 1954 at Georgetown University, stated that over half a century previously the grammatical approach to the study of modern languages had been abandoned on the Continent, and had been replaced by an aural-oral technique.<sup>7</sup> Similarly the Europeans for many years have been teaching languages to very small children. The peculiar contribution of this country, necessitated no doubt by the near universality of education through the secondary level, has been the perfecting of the language laboratory.

<sup>7</sup> Louis Landré, *Current Trends in Language and Culture Programs in Western Europe* ("Georgetown University Monograph Series on Languages and Linguistics," No. 7 [September, 1954]; Washington, D. C.: Georgetown University, 1954), p. 141.

## THE TEACHING OF LATIN

Even in Latin instruction there has been a notable trend towards the newer approach. Recent textbooks by Father William Most of Loras College are accompanied by tape recordings. Professor Waldo Sweet, collaborating with the linguistics department of the University of Michigan, in his first volume has adapted the presentation of elementary Latin to the principles of structural linguistics. These books already are being used in a number of schools, and experimentation in the aural-oral method is continuing. Sweet is now working on intermediate materials—a volume has already been published—as is also Father Neil Twombly, S.J., of the Georgetown Institute of Languages and Linguistics. Both Michigan and Georgetown now offer summer programs for teachers who wish to be instructed in the structural approach.

Meanwhile the Sweet elementary text has during the past three years been adopted by seven of the Jesuit novitiates in this country. The novices, needing a limited proficiency in spoken Latin for their subsequent philosophical and theological studies, now spend part of each school day in the language laboratories. But the objectives of this training go beyond the acquisition of oral skills. It is hoped that the young Jesuits, as a result of this oral drill, will read with greater proficiency not only their philosophical and theological sources but also the traditional classical authors.

Many high schools and colleges have already begun to adopt or at least to experiment with these newer methods in the teaching of Latin. Because such interest has appeared, at its last annual meeting the American Philosophical Association sponsored an all-morning panel to discuss these latest approaches. Summaries of the panelists papers have been published and widely distributed.

These changes should perhaps seem least strange to the Latinists themselves, for between the latest developments in language instruction and the practices of four hundred years ago there is a surprising similarity. The progression from hearing and speaking to reading and composition is closely parallel to the sequence followed in the European schools of the sixteenth century, and even the insistence that languages should be begun at an early age is suggestive of that period. One is tempted to see in the current language revolution a return, no doubt indeliberate, to the language methodology of the late Renaissance.

## THIS BOOKSTORE BUSINESS

By Rev. James A. Woods, S. J.\*

THE RUNNING OF A BOOKSTORE in a Catholic college or high school has often led to a real problem of conscience for various members of the religious community. To some, the director of the bookstore may appear as blithely and lamentably oblivious of what he should have learned years ago regarding Church law, as he goes on selling school supplies and even expands his thriving business to include the sale of shirts, chairs, and novelties such as ashtrays and stuffed animals bearing the name of the school. At least the Reverend Director of the bookstore at an all boys' school may hesitate to adduce "the student's convenience" as the sole justification for his little merchandise mart. It would perhaps be less than honest to assert that bookstores are run nowadays with no intention of making a profit; indeed many college bookstores advertise widely and they issue mail-order catalogues to their alumni to increase their sales. It must not be thought strange, then, that consciences grounded in Church law do become troubled about the over-all legitimacy of these shops on our campuses. It is towards a solution of such problems that this study is directed.

### CANON LAW ON CLERICS AND BUSINESS

Since a member of a religious group has a mission which concerns the eternal, not the temporal, it seems reasonable to say that he should remain free of all entangling alliance with things purely secular. We remember that St. Paul directed Timothy: "No one serving as God's soldier entangles himself in worldly affairs."<sup>1</sup> So too the Church instructs her sons who are bound to the divine ministry of souls, for Canon 142 of the *Code of Canon Law* reads: "Clerics are forbidden to conduct business or trade, either personally or through agents, either for their own benefit or that of other persons." Canon 592 extends the same prohibition to religious, whether they be clerics or not: "All religious are subject to the common obligations of clerics (cc. 124-142), taking into account, however, the exceptions

\* Rev. James A. Woods, S.J., is on the staff of Weston College, Weston, Massachusetts.

<sup>1</sup> 2 Tim. 2:4.

and modifications arising from the condition of persons, from the nature of things, and from special provisions of the law."

In 1950 the Sacred Congregation of the Council issued a decree on the subject of clerics and religious engaging in business and commercial enterprises. The text of the Decree appears in the *Acta Apostolicae Sedis*, April 14, 1950. The scope of the law forbidding trading was not changed;<sup>2</sup> but an excommunication, automatically incurred and specially reserved to the Holy See, was established for the prohibited trade and business. Since the decree left intact the scope of the canonical prohibition, the latter should be interpreted in the light of accepted practice in the Church.

The traditional description of a trader or merchant in the canonical sense is that given in the Decree of Gratian:

Whoever buys a thing, not that he may sell it whole and unchanged, but that it may be material for fashioning something, he is no merchant; but the man who buys it in order that he may gain by selling it again unchanged, that man is a trader, and is one of those cast forth from God's temple.<sup>3</sup>

This is the type of transaction which has always been considered a violation of Canon 142. From the description in Gratian five essential elements are required and must all be present in order to constitute a transaction which is forbidden under penalty of censure. The cleric must (1) buy the article (2) with the intention (exclusive or primary) of selling it (3) unchanged (or changed by hired labor) (4) at a profit, and (5) he must actually sell it as intended (and probably repeat this act a number of times).

#### BOOKSTORES NOT FORBIDDEN BY CANON 142

Only one aspect of trading will be considered here, the so-called *negotiatio politica*. This is consecrated terminology for the purchase of goods for their intrinsic usefulness, not to the buyer but to some particular group to whom the merchandise is to be resold.

St. Thomas following Aristotle, uses *politici* to describe not store-keepers who buy and sell for profit but rather the housewives or civil officials who purchase commodities to supply the household or the state with the necessities of life.<sup>4</sup> Later *negotiatio politica* was used

<sup>2</sup> John J. Reed, "Negotiatio Vetita," *Conference Bulletin of the Archdiocese of New York*, XXVIII (September, 1951), 76.

<sup>3</sup> C. 2, D. LXXXVIII.

<sup>4</sup> *Summa Theologica*, II-II, q. 77, art. 4.

to describe the act of purchasing wholesale supplies necessary for a community or an army and their resale at retail either with a profit to the seller or at cost plus expenses.<sup>5</sup> From the time of Innocent IV, clerics have been allowed to engage in *negotiatio politica* when the public good demands a service which a cleric is in the best position to perform.<sup>6</sup> The classic example is the cleric who buys a store of grain during a food shortage, and then resells it to the poor so that other men could not exploit the shortage for gain. Thus the principle of necessity came to justify *negotiatio* when the public welfare demanded it. As time went on a number of practices grew up in the Church which later would be justified by canonists on this principle. For example, the selling of votive candles, pamphlets, and religious articles at churches and shrines was never regarded as violating the law.

Now the practice of having supplies of books, writing material, mathematical equipment, and the like on sale in schools and colleges is a custom of our time. Ordinarily "custom is the best interpreter of the law." But here our problem is how to square custom with a law which is *prima facie* so opposed to that custom.

The reason why bookstores are not considered as a business forbidden by Canon 142 is the fact that their *primary* purpose is not one of profit but rather one of service and convenience for the student-body. Thus public welfare renders the practice of running a bookstore desirable. Frequently the textbooks cannot be purchased elsewhere. For purposes of discipline and training, it is often desirable that uniform paper be used for class exercises and homework. If pupils purchased their paper at different stores, such uniformity would not be easy to achieve. All authors agree that this is a form of lawful *negotiatio politica*, but they warn clerics against using any business methods that could give rise to suspicion of greed for gain and they remind clerics of the danger of exploiting these services merely for the sake of gain.

#### TWO THEORIES ON GAIN

The mention of gain presents a problem about which authors do not always agree. May a cleric or religious make any profit on these transactions and still not violate Church law?

<sup>5</sup> Thomas Smiddy, "Negotiatio," *The Jurist*, XI (October, 1951), 505.

<sup>6</sup> T. A. Finnegan, "Negotiatio," *Irish Theological Quarterly*, XXIV (October, 1957), 333.

In pre-Code times authors hesitated to make any concession that might leave room for even the appearance of profit-making. They maintained everything must be resold at its cost price.<sup>7</sup> The first step in the evolution of the interpretation of Canon 142 came when authors set down that no net profit could be made. This distinction makes it necessary to inquire into the meaning of the term profit. Gross profit means the excess of gross receipts over the expenditures directly involved in the production or purchase of the articles sold. Net profit is the amount that remains after deducting from the gross profits all forms of expense involved in the conduct of business, for example, rents, salaries, and the like. Thus when an author says no net profit can be made, he implies that all necessary expenses may be met. This would include salaries for employees whether lay or clerical, rent for space in the school, which would include electricity and heat.<sup>8</sup> Transport and storage expenses could likewise be deducted. Account could also be taken of loss resulting from capital outlay and of the risks involved in laying in stocks of equipment which may not be cleared before they are damaged or outmoded. No moral theologian or canonist would deny a bookstore the right to deduct these expenses. No author would be concerned over whether a particular item or a particular day or a particular year showed profit.

Where the authorities differ is regarding the bookstore which sells the necessary commodities at the current market prices and knowingly makes a net profit. Some authors allow a moderate profit.<sup>9</sup> The vast majority of authors' responses can be reduced to saying that there is to be no net profit. Donnelly says absolutely no profit and then almost as an afterthought states the more common solution, namely that any excess could be returned to the purchasers in another form.<sup>10</sup> This solution is frequently suggested by authors because it is a practical answer to a problem that has been a burden on many a clerical or religious conscience. Books and brand-named products must frequently be sold at a retail price that is determined by the wholesalers. Expenses vary; prices change. Thus most welcome was the simple and satisfactory solution of returning the profits to the students — giving them something to which their tuition fees

<sup>7</sup> *Ibid.*, 335.      <sup>8</sup> Smiddy, 506.

<sup>9</sup> William Conway, "Negotiatio: Sale of Pious Objects, Candles, Books," *Irish Ecclesiastical Record*, LXXXV (January, 1951), 69-71.

<sup>10</sup> Francis B. Donnelly, "Clerics Should Not Be in Business," *The Homiletic and Pastoral Review*, XLVIII (September, 1948), 893-894.

did not entitle them. Father Ellis suggests that the profits be used to supply the library with extra books and magazines which normally would not be purchased; to provide extra lectures and performances of both a literary and entertaining character; to give the students extra recreational facilities such as additional lounges or needed athletic equipment.<sup>11</sup> In this way the profits are returned to those who created them, the clerics or religious receiving none as such.

When authors stipulate that the net profits from bookstores should be used to the advantage of the students, they really are specifying that the business should be run on a non-profit basis. For, from the viewpoint of secular jurisprudence, a corporation is non-profit as long as its temporary net profits are periodically turned back into its activity.<sup>12</sup> This would mean in the case of a school that the profits would be turned into extra benefits for students and not retained for the benefit of the religious institute conducting the school.

There is still another school of thought regarding the running of bookstores which simply says that the merchandise may be sold at the current retail price. This position is based on the fact that the essential elements required for a violation of Canon 142 specify that the article must be bought with the intention of selling it at a profit. They feel if it is true that bookstores are run not for profit but as a service, then the fact that profit actually does accrue is not sufficient to constitute the canonical concept of business. For if the fact of profit were sufficient to constitute the delict, the element of purpose, consistently repeated by the authors, would be superfluous. Obviously, if there were no profit, there would be no need to justify the present running of bookstores. Father Reed, a proponent of this position, also notes that there is no "imperative basis in canonical tradition for the condition that any excess be turned back into the enterprise or used to benefit the purchasers."<sup>13</sup>

#### RECONCILIATION OF THEORIES

Can these two theories be reconciled? Is there merely an apparent contradiction between these views? Should a bookstore be run as a non-profitable enterprise? May it be a profitable one? Which opin-

<sup>11</sup> Adam C. Ellis, S.J., "May Religious Buy and Sell?" *Review for Religious*, V (January 15, 1946), 58.

<sup>12</sup> Jerome D. Hannan, "Cooperation in Forbidden Merchandising," *The Jurist*, XI (January, 1951), 103-104.

<sup>13</sup> Reed, 79.

ion must be followed? It would seem that there is no need for the director of the bookstore to specify which opinion he favors; nor is there any need for him to curtail his activities through fear of becoming a clerical tradesman, since, on analysis, the differences between the two views are not very considerable. The differing opinions are basically similar in that they both justify the conducting of bookstores not as means of profit raising but only as conveniences to the public. The second point to recall is that both opinions suppose bookstores are making money; otherwise there would be no need to justify their operation.

The point at issue, therefore, can be reduced to the problem of what to do with the net profit. One opinion says the profit must be returned as a direct benefit to the student; the other opinion justifies the sale of merchandise at current retail prices despite the profit. It seems that in practice both opinions might well yield to the same solution, since the bookstore is not a separate corporate entity but merely one part of a larger non-profit enterprise. The tuition charged by Catholic high schools and colleges is by far inadequate to meet the normal running expenses and especially the normal development programs of the schools. Catholic schools are recognized by the law as being non-profit corporations. Consequently any net profit made by a bookstore is necessarily absorbed into the school's budget and thus necessarily, if less tangibly, returns to benefit the student community. Grant this, and then it appears that no matter whether the bookstore is considered a non-profitable enterprise or a profitable one, there need be no conscience problem.

Furthermore the issuing of bookstore catalogues serves as a bond between the school and the alumnus. The various novelties which are sold even by mail orders are visible reminders to the graduate of his debt to his alma mater. The funds derived from these sales and from these contacts are used to support the Catholic school and its development program. It is, then, certainly a benefit to the community of today and of the future. Notwithstanding his stock of monogrammed shirts (or stuffed pandas), the bookstore director merits a notably higher caste than that of clerical pariah which is sometimes attributed to him.

\* \* \*

*The 1960 National Catholic Youth Week will be celebrated from October 30 to November 6. A kit of materials for the week is being distributed by the NCWC Youth Department.*

## THE CLASSICS IN TRANSLATION

By Brother Patrick S. Collins, F.S.C.H.\*

**I**N AN AGE WHEN NATIONAL survival depends largely upon a sympathetic understanding of distant peoples and strange cultures, educators are charged with several tasks. They must frame language programs commensurate with the needs of national welfare, and, more significantly, they must constantly re-examine the basic philosophy underlying language study.

Happily, much is being done today to upgrade the modern language programs and cultural exchanges operative in many school systems and colleges of America. The Modern Language Association, the National Defense Education Act of 1958, and the University of Kentucky Foreign Language Conference emphasize excellence and vision at every level of instruction. That such groups are now taking cognizance of the many uncommitted areas of the world and encourage the study of the tongues Arabic, Thai, and Urdu, as well as the more usual German, French, and Italian, augurs well for the future. This is certainly one way to help bring about peaceful co-existence today.

Orbiting throughout the outer realms of linguistic space, however, are the tongues Latin and Greek. Formerly providing the only means of access to the culture and civilizations of the Graeco-Roman world, these languages today hold positions of peripheral significance at most educational institutions. It is not our present purpose to discuss why Latin and Greek as linguistic tools have fallen into decline. Nor would it be of benefit naively to recount for educators of the twentieth century those reasons which were valid during earlier periods of human history.

The disappearance of the Latin and Greek languages from the American school scene produces far-reaching results. Perhaps the greatest of these is the fact that the "message" of the Graeco-Roman writers is not getting through to our age. Why so? In most cases because the natural dislike which youth has for ordered thinking, for declensions, paradigms, grammatical syntax, word study, and so on, all of which are fundamental to the highly inflected ancient tongues,

---

\* Brother Patrick S. Collins, F.S.C.H., is on the staff of Iona College, New Rochelle, New York.

is mistakenly transferred to the thinkers and writers who produced our ancient cultures and civilizations. Homer, Horace, Plato, Sophocles, and Cicero verbalized themselves through the medium of a complicated grammatical structure, it is true. It doesn't follow however, that their thoughts and moralizings, ideas, and speculations are stilted, impractical and generally unrelated to man's present-day social and political needs.

#### THE DECEPTION OF MODERNITY

Unquestionably, man today possesses a strength and an excellence unknown to any of his predecessors. No longer does he cringe before the forces of nature, and no more need he submit to those tyrannies which an imperious physical environment would impose upon him. Science and technology have brought all this about, and it is to their credit.

Modernity, however, does not confer excellence upon every area of contemporary life or upon all human institutions. Splitting atoms is one thing, but integrating races is an entirely different matter. So is the solution of such vexing problems as labor relations, housing shortages, the control of disease, family life, and international tensions. Their solution demands a deep understanding of man and of his neighbor, man's character, his behavior, his social structure, his heritage, his traditions. It is an understanding that comes from knowing man. It is one that results from a continual examination of life as life is being lived today and as it was lived in the past.

Perhaps the greatest effect of modernity upon present-day society is the fact that it disengages man from the influence of that moral and spiritual wisdom so painstakingly accumulated in the past. Witness the many "crash programs" in science and mathematics which crowded out the liberal studies and the humanities on many campuses. America needs today, it is true, the scientist and the engineer who can wrest from nature her secrets of power. But she also needs men of vision, men who have the background and the foresight to use that power prudently. We do not care to predict what technical man might do, were he to stumble upon more power than he has the wisdom to control. Nor is it quieting to observe technical man today as he prepares to "leap into space," forgetting that man himself is essentially an earth-centered being whose primary concern should be with man here on earth and man's relations with his fellows. In that the Graeco-Roman authors played a large part in storing up such

wisdom, in that, like Socrates, they held to the axion, "The unexamined life is not worth living," their "message" can serve to bridle the spirited impulses of our age.

Is American higher education doing all that it can to perpetuate the wisdom of the past?

#### THE FACTS

In an attempt to answer this and many more questions, the Classical Language Department of Iona College, New Rochelle, recently conducted a fact-finding survey. Four hundred and forty-one leading four-year liberal arts colleges in the United States and Canada with student enrollments of not less than three hundred and fifty students were contacted. The purpose of the survey was not to drumbeat for any particular cause. Nor did it intend to disturb existing harmonies in the educational complex. It did uncover facts, however, which are of use inferentially to Catholic educators in their efforts to re-instate Catholic intellectualism throughout America today.

The survey revealed the following significant facts: First, of the 286 colleges and universities replying (64 per cent of those contacted), 166 (58 per cent of those answering) stated that their classical language departments co-offered courses drawing upon the Latin and/or Greek authors in translation.

Second, interest in these courses is not new. Mt Holyoke College, for example, incorporated the Greek authors into its curriculum in the year 1909, and the University of Alberta in the year 1918. Others to include the Greek writers in translation at an early date include Smith College (1917), Duke University (1914), the University of Georgia (1920), Pennsylvania State University (1920), Colgate University (1920), and the University of North Carolina (1924). Introducing both the Latin *and* the Greek authors to their undergraduates at early dates were the College of St. Rose (1930), the University of Pennsylvania (1930), and Wesleyan University (1932). From Bowdoin College and Stanford University came the remark that such courses have been offered "since the 1920's." Many questionnaires bore the simple gloss: "Offered for many years."

Third, the passing years show that more and more colleges have adopted the authors in translation. During the past decade, for example, forty-eight colleges and universities have done so. The University of Virginia did so in 1949 and the University of British Columbia in 1950. Others include the University of Alabama

(1951), St. Vincent's, Pa. (1952), the University of St. Michael's College, Toronto (1955), the University of Hawaii (1956), Duquesne University (1956), Christian Brothers' College, Memphis (1956), and the College of Wooster (1956). Brigham Young University introduced the Latin authors in translation to its students for the first time during the spring 1959 semester, while Holy Cross presented Greek and Roman writers in this manner during the fall 1959 term.

Fourth, from Brooklyn College comes the report that nine hundred undergraduates were reading the classical authors via translations during the fall 1959 semester. However, it must be explained that Brooklyn College has a student enrollment well in excess of twenty-five thousand students. To round out a "top ten" we have to add the names of Miami University (Ohio), the University of North Carolina, Stanford University, Brown University, Hobart and William Smith Colleges, the University of Ottawa, the College of New Rochelle, Tufts University, and Yale University. Obviously student enrollments and the degree requirements in effect at particular institutions account for the large figures submitted by many colleges. The survey clearly showed that some nine thousand seven hundred undergraduates were reading the Greek authors during the fall 1959 semester, with some eight thousand and six hundred drawing upon the Latin masterworks.

How are the translated classics being integrated with the liberal arts curriculum?

#### GREAT BOOKS PROGRAMS

An attempt was first made to answer this when in the year 1940 Professor John L. Caskey of the classics department of the University of Cincinnati chaired a committee of educators to "study courses in classical civilization, their proper objectives and limits and their methods of presentation." Over the years several studies of the problems have been made, the formal investigation of Dr. Louis Feldman, Yeshiva University, New York, in the year 1956 being the latest. The Latin Workshop held at The Catholic University of America during June, 1959, devoted one general session to this and allied topics, Professor Walter Allen, Jr., of the University of North Carolina directing the session. Rev. Richard E. Arnold, S. J., Marquette University, included it in an address delivered at the 1959 University of Kentucky Foreign Language Conference.

The Cincinnati committee found the New Program (Great Books) which was in effect at St. John's College, Annapolis, to draw upon the classical authors in translation with greater frequency than was being done at other institutions. The New Program abolishes the elective system with its undergraduate specialization and departmentalization. All students take one prescribed four-year course centering about the reading of the translated master works. Tutorial sessions and seminars guarantee that interchange of ideas resulting from such reading. Foreign languages are studied intensively. The Latin and Greek writers are studied in the freshman and sophomore years.

The Iona survey uncovered the fact that many colleges today offer through their departments of English some form of Great Books program. Sometimes such work is offered on an inter-departmental basis. From Hunter College, New York, comes the remark: "The faculty has voted that such courses may be conducted only by those who control the language involved." This would seem to be the ideal arrangement, especially when such languages as Greek, Latin, French, German and Russian are the widely scattered tongues in which the "great" books first appeared.

Of the 286 colleges replying to the Iona questionnaire, 128 (44 per cent of those replying) stated that a modified form of the Great Books Program was being offered. Sometimes it went by the name Great Books; at other times, by the name Humanities. Frequently, it consisted of a sequence of two, three, or even four courses, a senior seminar, or colloquium. Offering the ancient classics in some such fashion are Lehigh University, Brandeis University, Wellesley College, Chaminade College of Honolulu, Tulane University, St. Edward's University, Texas, the College of St. Elizabeth, and Johns Hopkins University.

#### THE MASTERWORKS AND THE ARTS CURRICULUM

Additionally, the survey showed how classical language departments themselves are using the translated authors to implement the curriculum. This is being done in one of three ways.

First, the translated masterworks often comprise the source material for courses in classical civilization and ancient culture. Studies in ancient history, ancient philosophy and drama, as well as courses in political science, art, mythology, etymology and archaeology are

frequently built about them. Presenting the classics in some such fashion as this are Rutgers University, The Catholic University of America, the University of Cincinnati, Boston College, Franklin and Marshall College, Iowa State University, Ohio State University, St. Bonaventure's University, McGill University, Montreal, Haverford College, and the University of Kentucky. Thirty-nine other colleges and universities are doing this.

Second, they form the subject matter for formal surveys and histories of Graeco-Roman letters. "A comprehensive survey of Latin literature from the beginnings to the early middle ages. The principal genres and their influence upon later European letters. Extensive readings in English translations." Such is the Iona College listing. Vanderbilt University, Gettysburg College, Syracuse University, Siena Heights College, the University of Michigan, La Salle College, Philadelphia, and Lafayette College are among the nineteen colleges employing the authors in this fashion.

Third, they comprise the jumping off point for literary studies in the widest sense of the term. At times the course(s) may deal with literary criticism as such, with world literature in general, or with comparative literature. More often than not the catalog title emphasizes the fact that it is a literature-in-translation which is being investigated. Forty-nine colleges and universities are doing this, among them Swarthmore College, St. Mary-Of-the-Woods College, the University of Saskatchewan, Queens College, the University of Maine, the University of Santa Clara, Vassar College, New York University, Manhattanville College, Assumption University of Windsor, Canada, Manhattan College, Wagner College, and the University of California.

Parenthetically, the survey revealed that inexpensive paperbacks were widely used. Listed with greatest frequency were those appearing under Penguin Classics (Penguin Books, 3300 Clipper Mill Road, Baltimore 11); Mentor Books (New American Library of World Literature, 501 Madison Avenue, New York 22); Everyman's Library (E. P. Dutton and Company, 300 Fourth Avenue, New York 10) and Pocket Books (Pocket Books, Washington Square Press, 630 Fifth Avenue, New York 20). Also mentioned were the more expensive and scholarly editions of the Loeb Library (Harvard University Press, 79 Garden Street, Cambridge 38), and of the Modern Library (Random House, 457 Madison Avenue, New York 22), as well as such formal anthologies as the Oxford Books of Verse (Oxford Uni-

versity Press, 16-00 Pollitt Drive, Fair Lawn, New Jersey), the Viking Portables (Viking Press, 625 Madison Avenue, New York 22), the edited compilations of Guinnagh and Dorjahn (Longmans, Green and Company, 119 West 40th Street, New York 36), and the twin volumes of Howe and Harrer (Harper and Brothers, 49 East 33rd Street, New York 16).

#### HOW CLASSICISTS REGARD SUCH COURSES

Understandably enough, introducing the authors in translation to any college campus presents certain calculated risks, and often invites unwarranted criticism. Well-meaning administrators and educators, struggling against the tide of pragmatism that dashes against so many human institutions today, point out that such courses "water down" the curriculum in the liberal arts, betray the classical tradition and are but an obsequious concession to the times.

Courses in translation, it must be remembered, are intended primarily for those undergraduates who lack either the disposition, the preparation, or the capacity for the more rigorous courses in the Latin and the Greek languages traditionally offered at every liberal arts college. They are meant for those students who can not afford the so-called luxury of an idealistically-extended program of studies in the ancient tongues. And they are designed for the great majority of undergraduates whose training must produce immediate returns and prepare them for a place in the business and professional life of our land. Unfortunately, the so-called luxury items in their undergraduate training, those courses proffering long-range benefit and background to man in his wrestlings with the moral and social problems of the day, must be omitted. More frequently than not, the ancient languages, the ancient civilizations and cultures, and all that is non-contemporary in the curriculum, must give way to other programs.

It should be remembered, too, that courses using the translated masterworks do not undertake the task of sharpening natural talent and human capability. Nor do they attempt to develop linguistic ability as such. What they do attempt, however, is the task of broadening man's mental horizons and of deepening his understanding of man and of the many problems that currently afflict mankind. They are intended for that growing number of American undergraduates who want to add the dimension of timelessness to their intellectual

and academic pursuits. And they are offered to accommodate those who would like to place their studies in philosophy, literature, language, history, archaeology, the fine arts, etc., on firm basis. These are but a few of the justifications advanced by the 166 colleges and universities whose classical language departments sponsor such work.

#### CONCLUSION

Admittedly, it is not prudent to introduce the "double standard" into any area of human endeavor. However, the time seems to have come when educators and classicists are forced to do just that. While constrained by tradition to maintain for the few those standards of liberal education which center about the ancient languages, they may at the same time be compelled by force of circumstance to accommodate those standards to the needs of that great number of students pressed into seeking a speedy educational return. Statistics show that many classicists and educators feel justified in co-offering the classics in translation to their students. Their resolve deserves the earnest consideration of all who are interested in promoting understanding and peace among men today.

\* \* \*

*The total number of students enrolled for advanced degrees in the 572 United States colleges and universities which grant such degrees was 305,000 in the fall of 1959, the U. S. Office of Education has revealed. Of this number 76,000 were seeking advanced degrees in agriculture, mathematics, biological and physical sciences, selected social sciences, and health professions. Of the total enrolled for advanced degrees, only one-third (115,000) were studying full time. However, 60 per cent of the students majoring in agriculture, mathematics, science and health subjects combined were enrolled full time.*

\* \* \*

*"Teach Your Child to Pray," an extended-play record narrated by Rev. Harold A. Buetow, of St. John's University (Brooklyn), is now available through Inspiration Records, Department P-10 (156 Fifth Avenue, New York 10, N. Y.).*

\* \* \*

*Educational Record Sales (153 Chambers Street, New York 7, N. Y.) is distributing free a catalogue of recordings made by the major record companies for use in the classroom from the kindergarten to Grade XII.*

## THE AMERICAN CATHOLIC AS THINKER

By Edward J. Schuster\*

IT IS OUR STRENGTH in this world to be the subjects of reason, and our liberty, to be the captives of truth," said John Henry Cardinal Newman.

At no time during man's sojourn on this planet has it been more imperative than it is today that he think clearly and correctly. Today, in the sanctuary of individual lives or on a broad plane of hemispheric, even global dimensions, the theoretical conclusions of man's mind may be suddenly catapulted into annihilating reality.

The American Catholic as thinker — or any Catholic who aspires to intellectual achievement — faces a number of challenges. Simultaneously, however, he enjoys advantages which others do not have. In isolating and defining his problem, in setting up his objective, he is encouraged to advance fearlessly and confidently in the pursuit of truth. The Church's two milleniums of experience and her inspired guidance further strengthen him in his quest, equip him for maximum and optimum employment of his mental powers. More subtly, his Faith cautions him against hazards that beset his way, pitfalls of pride and prejudice, the temptations of subjectivity, beguiling influences of emotional or subconscious urges. Further, his Faith equips him not merely to think, but also to acquire continually the factual, phenomenal material for thought. Stressing impartially both scientific and humanistic studies, the Church provides atmosphere, inspiration, and guidance conducive to creative thinking. For American Catholics, however, there are specific areas of emphasis.

The thinker, then, is concerned to achieve success, a process which involves both objectives and means to attain them. With reference to practically every field of intellectual investigation, certain procedures and skills are indispensable; it is these which the Catholic Church is particularly qualified to confer. Authority, dynamic motivation toward intellectual excellence, logic with its concomitant of effective verbalization, dialogue-discussion — these are essential tools for creative thinking. But there must also be direction. It is in the domains of philosophy, especially epistemology and psy-

---

\* Edward J. Schuster, Ph.D., is an associate professor at Loras College, Dubuque, Iowa.

chology, that the mind encounters its map and compass, its navigating instruments. Yet the direction of a vessel, rather evidently, is determined by its final port; the pilot must know where he is going. This integrating, comprehensive direction is provided by Catholicism. Especially, too, the Church cautions against men aspiring to intellectual eminence, but neglecting the indispensable concomitants of virtue and faith.

Divergent schools of thought, antithetical philosophies of life clamor for acceptance. Precisely here man asserts his unique status, as contrasted with the rest of animal creation, in that he alone possesses the gift of reason. Paradoxically, however, without supernatural illumination this rational faculty may lead to a collision of scientific, technological, mathematical disciplines — what may be called the know-how disciplines — with spiritual, humanistic values and attitudes — fields which explore and determine the know-why and where to. Too often, on the other hand, it is apparent that the gift of reason can cruelly mock its master.

A world of increasing complexity and confusion tends to obscure truth. As civilization vainly vacillates between extremes of reactionary exploitation and existentialist nihilism, between totalitarian despotism and beatnik defiance of all authority, one question transcends all others: the recognition and pursuit of truth. Yet as Gilson once remarked, it is not difficult to find the truth; the difficult thing is not to run away from it when you have found it. Despite this need and challenge, many still remain ignorant or contemptuous of the one institution which for two thousand years has manifested itself as "the pillar and ground of the truth." Nevertheless, before proceeding to the positive aspects of Catholic intellectual contributions, it is desirable to consider powerful negative forces, subtle obstacles to creative thinking.

#### MISLEADING AND INACCURATE APPRAISALS

In their loudly-proclaimed advocacy of free exchange of ideas, liberals usually choose haughtily to disregard an institution with convincing attributes of authority. For such persons even the Church's patrimony of universal experience and her claim to supernatural authentication are meaningless. But among orthodox believers, too, there is much anxious discussion as to the efficacy of the Catholic thinker in the United States. While such soul-searching has value,

it also may tend to aggravate a kind of inferiority complex which long has haunted the Catholic minority of the United States. This is both false and misleading. Indeed it sometimes constitutes a serious psychological handicap for the individual who aspires to greater intellectual effectiveness.

In many fields Catholics have achieved distinction; and their successes eloquently refute slanderers. But today's soul-searching evaluation of Catholic intellectual contributions in our country has included much breast-beating which at times degenerates into disgusting masochistic demonstrations. This catacombs complex at times has led to premature admissions of inadequacy, especially in sharing the intellectual and cultural life of this country. Nevertheless, this is a false premise, from which certain commentators proceed in their examination of the contemporary situation. It is like saying to an innocent man, "Why did you steal the car?"

But there exist certain apparent grounds for this outlook. In some fields American Catholics have not made contributions which are quantitatively commensurate to those of other groups. Yet such statistics are misleading as well as inaccurate. They can be readily answered by recalling that contributions in fields of the intellect, humanities, or fine arts are rarely judged on a purely quantitative basis, for quality and other intangibles, often appreciated only belatedly, are more convincing criteria. It should here be recalled that there is no aspect of constructive, valid mental activity from which Catholics are absent. In philosophy and theology, in the natural sciences, medicine, mathematics and technology, as in literature and other cultural expressions, creative minds loyal to Catholicism have produced works of inestimable value. Nor have other practical applications of mind to matter been neglected. In the social sciences, Catholics in the United States as throughout the world have rendered services of incalculable effectiveness. First, there is the anonymous host of those who have labored and who today are working to alleviate human suffering, so to equip men, women, but especially children, as to take their proper place in this world and the next. This may be perhaps the highest type of intellectual activity in the purely human sphere. Uncounted hospitals, orphanages, schools, homes for the aged and infirm, institutions for physically and mentally handicapped, remain as accurate indices of Catholic thought, aspiration, and supernatural charity. Infinite in number and value are the good works here wrought in the silence of humility and love.

Furthermore, these manifestations of charity owe their effectiveness, humanly speaking, to intelligent planning and direction. Nor is there neglect of more insistent, "practical" problems.

In the United States today, the Church in its hierarchy and members — clerical, religious, lay — is the most active advocate of human enlightenment. This includes education at every level, in every branch of human knowledge. Moreover, the Church demonstrates a special solicitude for the scientific solution of fundamental questions in economic, social, technological and political fields. For the individual himself, the Church seeks to refine and apply such salutary findings of psychology as have been substantiated and are relevant. More immediately, therefore, Catholics in this country show by their constructive activity that they are effective thinkers. However they are not satisfied with the ivory tower attitude of the dilettante, for "faith without works is dead."

By its very nature Catholicism is primarily, essentially, and universally concerned with the truth. Indeed its unique claims rest precisely on this foundation; its unfailing mission is the investigation and dissemination of eternal verities. A corollary may be found in the entire nexus of Catholic dogma, morals and worship as these furnish direction in the pursuit of truth, the avoidance of error. Inseparable from these are objective interpretations and positive applications of those mental processes which assure correct thinking, unprejudiced reasoning.

#### CHURCH'S CONCERN FOR CORRECT THINKING

No system of philosophy, no methodology of the mind has escaped Rome's assiduous examination. Where these programs and patterns proved true and useful, they were adopted or adapted to promote the search for truth at every level. Primarily, to be sure, such procedures are related to the thinking process. Yet mental activity is no mere parlor game, since thought almost inevitably becomes the well-spring of action.

Experience as well as reason demonstrates that it is essential to safeguard both the integrity of mental processes and the soul of man. Of scarcely less significance are his emotional and volitional faculties. Syllogisms do not long remain in the abstract. Almost inevitably every serious mental problem tends to involve the individual or society in some rather fundamental manner. We cannot discuss

communism or nihilism as theories without at once impinging on issues of society and government that have immediate relevance. Evolution, outer-space, nuclear energy have peculiar urgency. Nor can discussions of free will versus predestination long remain separated from questions of moral responsibility, the right of society to require obedience and to punish under the civil law (positive law); or distributive justice in labor relations, salient questions of war and peace. Consistently, too, even quite abstract, esoteric discussions in metaphysics are inseparable from the lives of their protagonists. Because of these ramifications it is impossible for the Church to remain loyal to her mission, to propagate truth on earth, unless she also denounces intellectual poison which can pervert or corrupt the mind of man.

An apt illustration is to be found in public resentment of a current vogue of obscenity and violent crime in the press, on the air, in multiple forms of public entertainment. Greedy, unscrupulous purveyors of moral garbage and bestiality, on the other hand, claim they should be free to "give the public what they want." Abusing their freedom, they denounce as unwarranted interference with their "liberties" the defensive posture of the state in protecting the moral health of citizens. This and similar instances of faulty reasoning and moral confusion are traceable to efforts of earlier ages to discard valid ecclesiastical restrictions or guidance. Thus it becomes increasingly apparent that such revolts have contributed to the moral and ideological confusion which today exists. Murky as the situation now looks, it is possible to discern a vision of order amid chaos. Yet this order will only be established through the optimum as well as maximum employment of man's mental powers.

Despite the need, subtle menaces obstruct the mind. In our times we are confronted by a startling flight from reality. What Bergson described as a dialectic of individual aspirations versus environmental pressures has in many instances been associated with escape from reality. Whether this appears as individual schizophrenia, in pathological situations, in cultural aberrations, or as brutal attempts of totalitarian tyranny to impose its theoretical dictates, the fundamental error in thinking is almost identical. Here another dilemma appears. Which shall be considered as true: the evidence of external observation and objective experience, or conclusions of the individual mind and heart acting in accord with their best light? Should there

be other assurances of abiding contact with objective reality? In this search men are compelled to diverge from an analytical process rooted in individual experiences, so as to approach a synthesis that squares with reality, the experience of other men. This leads at once to a factor of special interest to the American Catholic as thinker: authority.

If the conclusions of right reason, supported by empirical evidence, inductive thought, lead to acceptance of valid authority, then this same acquiescence requires the individual to obey the mandates of that authority. In distinct fields of investigation — theological, metaphysical, juridical, scientific, for example — it is essential to distinguish meticulously among subjects which may or may not fall within the competence of the supreme arbiter. Furthermore one should differentiate between decisions which are universally true, and those which are temporary, conditioned by transitory circumstances.

To clarify these problems of jurisdiction, to guide the basic functions of the mind, the Church has studied assiduously the function of the human intelligence. To this end she has adopted the essentially objective methodology of Aristotle, harmonizing it with revelation, notably in the writings of St. Thomas Aquinas. Here, in the light of reason and experience, fundamental problems of a comprehensive nature are ventilated. The methods themselves are classified according to their relevance to the particular issues. Comprehensively, the techniques of logic, the conclusions of epistemology, psychology, anthropology equip the investigator to probe or to improve the mental processes of the individual. Besides these, ethics, ontology, as well as other branches of philosophy supply guidance for further studies, assisting in the solution of many difficult issues. Yet at other levels there remain anguished questions of daily life, multiple commitments, arguments and decisions which have a determining impact on man's immediate existence. Here also the outer and inner worlds must be brought into functioning juxtaposition and in some measure, too, must be assimilated to one another. Too frequently the alternative divergencies have spelled disaster. Man's emotional and rational existence, also, are here involved.

To reject all rational procedures substantiated by the evidence of experience, to assert the ultimate primacy of emotions, intuition, will, or "existence" has never furnished satisfactory answers. In our time the anti-intellectualism of existentialists, in particular, runs counter

both to the testimony of man's long and painful history and to his immediate needs. This proclamation of inevitable, intransigent antagonism between reason and emotions, the mind and the "life principle," in reality begs the issue. For despite all jejune arguments to the contrary, rational analysis and criticism (together with synthetical phases) abide as dependable, even indispensable instruments of thought. But critical judgment, while necessary, is not enough.

Ultimately, or sooner, there must be integration and synthesis. This also ensues in accord with established norms of thought, remains objective. For no wholly subjective approach has significance beyond the madhouse. Here the Church's emphasis on ultimate realities, with her concern for functioning knowledge, is a practical direction-finder which increases the thinker's competence. So also the Church's traditional insistence on cultivation of humanistic studies testifies to this realistic approach.

By their nature the humanities can illuminate the mind as to the *what*, *how*, and *why* of human effort and existence. With reference to the mental functions themselves, humanistic studies assure scope and balance, as well as organization and objectivity. Whether in abstract domains like theology and philosophy, the inspirational and aesthetic expressions of literature and the fine arts, or in practical studies and syntheses associated with economics, political science, jurisprudence, it is the humanities which furnish dependable content and procedures. Whoever is truly dedicated to cultivation of the humanities should be able to avoid many of the subtler pitfalls, the more beguiling blind alleys of ignorance and inaccuracy, of individualism and subjectivity. In the words of an eminent historian: "Artists, poets and philosophers have a twofold function: to bring the inner content of time and the world to our attention, and to transmit this content as imperishable information to posterity."<sup>1</sup>

Not only are separate branches of humanistic studies significant in that they supply methods, techniques, and subject matter; their comprehensive impact on thought becomes practically indispensable to thinkers. It is only through these disciplines and studies that man can realize the full value of his cultural patrimony. This, in turn, impinges on a critical issue with reference to Catholics and their intellectual activity.

<sup>1</sup> Jakob Burckhardt, *Welthistorische Betrachtungen* (Stuttgart: Alfred Kröner, 1958), p. 214.

## CHURCH'S ATTITUDE TOWARD RESEARCH

Perhaps more frequent than any other libel is the assertion that Catholicism is hostile to impartial investigation, to fearless pursuit of truth. Or in other words, to what degree does the respect which the faithful habitually demonstrate toward competent authority militate against analytical thinking? Are Catholics by nature, as it were, deficient in critical judgment? Again an apparent dilemma appears.

It is not feasible here to review the intellectual or rational bases of that act of assent whereby Catholics acknowledge the infallibility of the Church. It is essential to reiterate, nevertheless, that the Faith, despite its transcendent nature, contains nothing which is contradictory of the conclusions of reason. Yet while the claim to infallibility rests on rational and empirical foundations, it is supernatural revelation which propounds and insists upon this doctrine. Reason, accordingly, is involved as an important partner.

The belief in the infallibility of the Church may, as a consequence of some decision from Rome, impose limitations on free investigation. In most instances, however, these restrictions are determined by circumstances rather than absolute. Of itself the act of faith does not preclude the examination or review of supporting evidence. Here there are two salient factors to note: first, authentication of that supernatural, infallible doctrine which the Church promulgates (which is in any case to be accepted joyously, with unquestioning faith); and second, a sharp differentiation between submission to authoritatative dicta in faith and morals, on the one hand, and maintenance of independent, critical judgment in other areas of investigation.

With respect to verification in the former instance, history records that many of the most imposing intellectual lights of the Catholic Church purposefully re-examined the credentials of the Faith. These studies they presented in an intellectually acceptable form to the non-believer. Simultaneously these apologists refuted hostile arguments, revealed distortions of fact where these occurred, illuminating and developing doctrine through their discussions. The contributions of Origen, Tertullian, St. Ambrose, St. Augustine, St. Isidore, St. Albert the Great, St. Thomas Aquinas, demonstrate how it is not only possible but also desirable to re-examine the rational bases of true religion. The procedure of St. Thomas Aquinas in his *summas* and other major writings is precisely this: to state opposing argu-

ments, examining and analysing them in the light of reason, according to rules of logic which are stipulated. Nor is this method limited to far-off times. Convincingly the accomplishments of Catholic scientists, engineers, technologists, sociologists, statemen, and philosophers illustrate the manner in which dialectical as well as logical methods have been utilized creatively.

This leads to the second aspect of the problem: sharp differentiation between acceptance of authoritative guidance in dogma and morals, but independence in other realms of investigation. "To recognize what you know and what you do not know, this is wisdom," as Confucius observed.

Some persons avoid arguments as they would the plague. Others are forever disputing. It is probable that both groups are swayed more by their emotions than by reason. Thus for example, in the United States today we encounter a veritable cult of conformity. Perhaps this is an over extension of the herd instinct and betrays insecurity or fear. Possibly it is a result of an era of super-salesmanship. Undoubtedly the vogue of winning friends and influencing people has made many people easier to live with. Yet often this excessive eagerness to conform, to be in agreement with the mob or crowd, does a disservice to truth. Uncritical acquiescence, particularly in interpersonal relations may foster insincerity, casuistry, suppression or concealment of unwelcome facts. In certain circles of business, social, political, and educational life this "peace at any price" attitude has been cultivated as a fine art. On a larger scale the cult of conformity becomes insidiously menacing where the intellectual or rational context is determining, but facts are concealed.

Universal experience demonstrates that "for non-conformity the world whips you with its displeasure," as Emerson said. Conversely, where individuals, groups, or nations fearlessly seek the truth there is need of dialectics. Where the dialogue continues, men and women are carrying on a noble tradition of individual initiative, competition, and creative expression. This obviously includes exposing, discussing differences of opinion. Or perhaps this would be better described as bringing to light differences in the interpretations of facts.

Debates, arguments, investigation of several facets of a question, all are inseparable from our law-making institutions, our laboratories, social groups, our schools. It is evident, though sometimes overlooked, that in municipal council, state legislature, or Federal Congress, debate is the essence of law-making. Moreover the chief duty

of our courts of law in their function of interpreting legislative enactments through arguments in the tribunals. So also in business, industry, labor arbitration, scientific or technological endeavor, the conference method offers identical advantages of discussion. In this process diverse concepts, interpretations, conclusions are formulated and tested in the crucible of dialectics. Yet all this is so familiar that we are prone to overlook it.

In describing the late Douglas Southall Freeman, eminent biographer of Washington and Lee, someone remarked that he possessed "the quenchless ambition of an open mind." A felicitous phrase, this describes an ineluctable trait of critical, that is, unprejudiced thinking. Despite its importance, however, this is not the only aspect of constructive thinking which merits attention; in one sense it is only the beginning. Pursuing any investigation which involves mental activity, we inevitably are impelled toward some goal or conclusion. This is not, to be sure, necessarily foreordained, that is, the end may not be visible till we have passed through the inductive or deductive process which is to reveal it. Whatever be the procedure leading to this goal, it demonstrates how synthetic activity, creative effort complements and crowns the analytical process. The open mind cannot remain eternally agape, or what it has taken in will again escape and be dissipated into thin air. Inseparable from analysis leading to sound conclusion is the dialogue, either internal or external.

It is axiomatic that dialectics in its simplest form is dialogue. This concept of discussion, informal conversation, a communication and exchange of ideas, facts, and conclusions implies the need for objectivity. Dialogue, too, is basic in developing the mind as well as using it. But a striking corollary lies close at hand.

When we convey an idea to another person, he does not necessarily concur in our interpretation or conclusion. Criticism and argument appear — also vital qualities of any discussion process. Furthermore, as we exchange ideas, several interpretations and inferences may come to light. We then are compelled to verify or substantiate our point of view, or modify it. When our adversary, too, is confronted by this need, and we talk about it, then valuable intercommunication may ensue. One or both parties will change as a consequence of sharing some new vision, or regarding facts from a different angle. Manifestly we do not really change facts, or alter the stern requirements of logic. But facts can change us. Straight thinking, purposeful mental activity is fostered when the discussion

method thus informs, challenges, stimulates our mental processes. In many situations this may be of inestimable value, the inescapable condition of progress. Church councils, parliaments, groups, and individuals seek enlightenment, answers in this way.

Admittedly change often militates against our most cherished notions. That is why progress, modification, change find stubborn enemies in prejudice or less articulate forms of mental inertia. Yet change may be indispensable to the full achievement and exploitation of truth. This is not to commend change for its own sake—itching radicalism which is congenitally hostile to the *status quo*. Truth remains the ultimate justification of change. Thus there is need for a just balance between conformity and alteration, as is suggested by a newspaper columnist's definitions: "A conservative is one who thinks nothing should be done for the first time, but a radical thinks nothing should be done *except* for the first time."

#### CHURCH AND CRITICAL THINKING

Here it may be appropriate to remark that American Catholics at times seem singularly remiss in employing the intellectual tool of critical thinking. Commendable docility and submission in matters of faith and morals often are extended to include uncritical acceptance of unauthenticated, unsubstantiated reports, baseless prejudices. Yet truth, more especially the truths of our Faith, have nothing to fear from facts, or from the free, exact exercise of man's rational faculties. Unfortunate attempts by some individuals to make wholly unrelated aspects of science, sociology, or economics completely dependent on the infallible authority of the Church are at best confusing. At worst such action does a disservice to religion, discredits the Church's transcendent authority. By such excessive timidity, however well intentioned, these individuals are merely perpetuating what has been inaccurately described as a state of intellectual and cultural inferiority existing among Catholics in the United States.

Suspicion directed toward rational processes, reluctance to develop critical thinking as well as synthetical procedures, has one common expression: an almost paranoiac opposition to change. Yet an outstanding modern Catholic intellectual, who also was a Prince of the Church, John Henry Cardinal Newman concluded that, "to stand still is to die, to live is to change, and to be perfect is to have changed

many times." Nor is this statement limited to the areas of ascetic theology. All of which leads to a disturbing suspicion.

Can there be, at any rate in secular fields, any genuine thinking which is not at least in part critical? Is the mind of man under perpetual obligation to challenge, to question, and to doubt? There are practical and theological limitations on an affirmative response. Sometimes purely "critical" thought is little more than an expression of envy or pride. Argumentation can perform its more valuable services when it generates light rather than heat. Each of us, to be sure, rather complacently tolerates some error in his private mind, has his "pet notions," or favorite prejudices. Yet others may not share our views or predilections. They may see more than we, or see it differently. Once more objectivity must at all costs be preserved. For however critical, even destructive, arguments may become, facts and valid mental processes should remain the final determinants. But the dialogue forms the bridge between minds. It is only as we formulate, express, and exchange our thoughts, give frank voice to our judgments in substantial, tangible form, that we expose them to the full impact of truth, reality. Further, while we reveal our thoughts to our fellow men, we can profit by their response.

To assure adequate communication we are compelled to examine and verify the evidence. In so doing we submit facts or facets of truth to the merciless discipline of logical, coherent arrangement. Only as we clarify the interrelations of part to part, of part to the whole, as we trace cause and effect, differentiate and identify, analyze and synthesize, can we make our thoughts or conclusions comprehensible to others. Milton's challenge is the eternal justification of free debate: "Who ever knew truth put to the worse in a free and open encounter?" Unfortunately the conditions of *free* and *open* are not readily approximated in any society. If eternal vigilance is the price of political freedom, it is no less essential to effective use of the mind.

According to the simplest classification of arguments, "every belief comes either through syllogism or from induction."<sup>2</sup> In practice, as is recalled, the dialectical method uses both deductive and inductive approaches. Valid argumentation, moreover, while necessarily utilizing procedures dictated by themes under discussion, usually conforms to well-established analytical or synthetical procedures. However, antecedent difficulties arise in the derivation and collection of factual data, as well as in their interpretation. Whereas

<sup>2</sup> Aristotle, *Prior Analytics*, 68<sup>b</sup>, 9.

natural and mathematical sciences as well as certain humanistic studies have developed techniques providing reasonable guarantees of accuracy, the human element remains unstable, biased, prone to multiple errors. Here we may be especially disturbed by those emotional, subjective, unconscious forces to which none of us is immune. In recognition of such hazards, it becomes one of the functions of dialectics to provide instruments of criticism and refinement to test facts, a process which compells man to accept the context of objectivity as he comes to grips with reality, truth. In this way the thinker will more readily identify his errors in fact, inference, logic, judgment. That this is also a comprehensive exercise in humility is not the least of its recommendations.

Within the Church, when a person becomes a candidate for canonization, the Curia appoints an ecclesiastic to act as the devil's advocate. Reviewing evidence which allegedly establishes claims to sanctity, criticizing, attacking, refuting if possible the testimony, his purpose is to discover errors in fact or inference. Irrespective of how an individual performs this particular task, the principle remains significant. It is immediately apparent how a critical, dialectical approach has value in most situations where penetrating mental activity of a progressive nature is indicated. Associated with the mental processes which logic attempts to order and apply are verbal formulations of thought.

In a world where circumambient, physical reality means life, movement, it is abundantly evident that speech, language, is intimately associated with thinking processes. If individuals on rare occasions may be able to sit down and think through a problem, this seldom occurs without some verbal formulation. Indeed verbalization provides form and discipline, with the guidance of logic and coherent experience in ordering thoughts as well as keeping them directed toward the objective of truth.

If it is axiomatic that the essentials of communication comprehend straight thinking, adequate expression, as well as felicitous form, it appears equally apparent that the first factor is paramount. Yet straight thinking itself, the requirement or condition for expression, is aided and stimulated by this very requirement of putting ideas into persuasive, effective words. A well-known psychiatrist summarized his extensive observations when he stated: "Speech is a storehouse of images founded on experience, and therefore concepts which are too abstract do not easily take root, or quickly die out for lack of contact with reality. Both thinking and feeling are so abstrusively real that

every language above the primitive level has unmistakable expressions for them."<sup>3</sup>

This need to communicate acts both as incentive and as guide. No longer may ideas remain nebulous or hazy in their relation to the thoughts of others. No longer is the thinker satisfied with doubtful facts, erroneous comparisons or inferences. Those whom he addresses immediately, perhaps, too, some larger audience, will hear and weigh what he is saying. Frequently we hear the excuse, "I know what I want to say, but I can't put it into words." When someone says this, the odds are heavy that he does *not* know what *he wants to say*, and *therefore* he is unable to put it into words. In looking for explanations of this phenomena, we again are confronted by the close association which exists between words and thoughts, for somehow thinking is almost inseparable from verbal expression. Or symbols and sounds may represent mental concepts of greater or less intricacy. Significantly, too, both words and symbols endow ideas with greater capability of mental manipulation.

On the other hand, if one attempts to think without some tangible, sensible formulation of his intellectual experiences, he usually begins to wander, becomes prey to daydreaming or other beguilement of the imagination. This is not thought but its counterfeit. In such cases we find no way of following the intricate, often devious and elusive steps which constitute the rational nexus of conscious thought. If there is no linguistic formulation or tangible symbol, then the processes of agreement, disagreement, sequence, cause, effect, identity, differentiation become vague, intermingled and confused.

The significance of verbalization for creative thinking can scarcely be overemphasized. Applying this pragmatic test, Balmes summarizes:

Language is the expression of thought by means of words . . . Since speech is given to us ready-made, we study it analytically, that is, we acquire knowledge of language by taking it apart or analyzing it, and thus we come to know what should be, by observing what actually exists. . . . To study language is to study thought; advance in one field represents progress in the other, and this also demonstrates the intimate relationship which exists between the idea and the word.<sup>4</sup>

<sup>3</sup>Carl Gustav Jung, *Modern Man in Search of a Soul* (New York: Harcourt, Brace, 1933), pp. 102-103.

<sup>4</sup>Jaime Balmes, *Filosofía elemental*, Vol. I: *Metafísica, Gramática general* (Barcelona: Editorial Araluce, 1941), pp. 279-280.

Experience and observation would thus lead to a conclusion that for the Catholic as thinker, as for any other individual who would think straight, communication and dialogue are indispensable. Yet in thought as in dialectic or any type of investigation, it is also important that there be direction and purpose. Here the Catholic enjoys a singular advantage, in that his theological and philosophical posture is conducive to purposeful integration of mental efforts. Like twin beacons for mind and heart, theology and philosophy can help preserve him from the dual hazards of overspecialization and "pernicious generalizations." But there is a still greater danger from which Catholic doctrinal and metaphysical orientation can protect the thinker.

Whether it is called existentialism, "beatnik," Cartesian doubt, or nominalism, an exaggerated subjective approach often has impeded optimum thinking. With respect to individual divergences from objective reality, numerous psychic as well as metaphysical questions arise. But for effective use of the mind in creative thinking there can be no schizophrenic excursions. The mind of man is not destined to remain in sterile impotence, hid obscurely in some ivory tower of abstractions. Accordingly both logic and epistemology should make their contributions to the pursuit of truth. Under the aegis of Catholic doctrinal integrity these disciplines are further strengthened. Logic, especially, bears an intimate relationship with the *word* (*logos*), an association so intimate that it becomes the basis of bona fide intellectual activity on a formal basis.

Truth in the thing, is the thing itself. Truth in the mind is conformity of the mind with the thing. We call the former *real*, the latter *formal*. . . . Knowledge without truth is void. What is a multitude of thoughts to which nothing corresponds? By means of the mind we communicate with things: but if we think them to be other than they are, then our communication is null, inasmuch as our thoughts do not refer to a real object, but rather to a hypothetical or vain appearance; or else it will be incongruous.<sup>5</sup>

Despite its undoubted importance, verbalization, together with logic and epistemology, constitutes only one of several aspects of philosophy which deal with thought. But verbalization, as stressed

<sup>5</sup> Jacobo Balmes, *Cursus Philosophiae Elementalis*, Vol. I: *Logica*, p. 5, (Barcelona: Antonii Brusi, 1853), p. 5. (Translation by the writer.)

earlier, bears such intimate relation to intellectual activity or excellence, that it merits the attention which Catholic thinkers have devoted to it. Language and logic, therefore, remain intrinsic elements in advanced mental training in Catholic schools, while mastery of these tools provides dynamic techniques for intellectual progress. Yet philosophy's contributions to thinking exceed these techniques and guides.

With its obvious etymology, love of wisdom, philosophy is concerned with the identification of facts and their interpretation, as well as with ultimate principles and causes. Now since truth should be the final if not the first purpose of thought, it follows that those who would excel in this activity must necessarily take cognizance of philosophy. Here, besides logic and epistemology, ideology (or general grammar), psychology, anthropology, along with the subdivisions of ontology, cosmology, ethics, aesthetics, and theodicy are useful to the thinker. For they help him to set up and to attain valid goals by assisting him in the orderly perception, analysis, interpretation, integration, and organization of phenomena as well as ideas. Equally significant, they may help in the various stages of reasoning, leading to authenticated conclusions. At a still loftier eminence, theology provides supernatural norms, instrumentalities (the means of grace), illumination, direction, as well as transcendent objectives, because man is not only a thinking being but also a moral creature. Oblivious of this, he may quickly degenerate into one of the grotesque caricatures whom Erasmus has so scathingly depicted—men whose pride and vainglory and arrogance are exceeded only by their hypocrisy and ignorance. Among all the virtues which are favorable to mental excellence, humility is the most essential, as Socrates reiterated, "I neither know nor think I know, therefore I am the wisest of men."

Virtue, then, is one of the chief concomitants of wisdom. The statement "The way of the wicked is darksome; they know not where they fall," in Proverbs 4:19, provides a succinct synthesis of intellectual and moral activity. It is not appropriate here to elaborate the integrating functions of Catholic theology. In its threefold impact of dogma, morals, and worship, the ministry of the Church is characterized by a profound unity, mirroring the ineffable unity of the God Whom she serves. Within a vast nexus there abides this continuing frame of reference, this everlasting unity which pervades

all time and space. With access to this patrimony, Catholic thinkers share a singular, sometimes an awesome responsibility. Boldness and humility must walk hand in hand: fearless pursuit of the truth in new areas, along with obedient acquiescence in truth when it is set before him.

#### CONCLUSION

To summarize, the Church, so far from inhibiting or outwardly restricting the sincere thinker, remains his unfailing friend, his protector and his guide. Yet it is imperative that the thinker — whether he is scientist or sociologist, poet or artist, philosopher or theologian, indeed, whatever his occupational status — should realize his full stature, profiting by his priceless heritage. To this end he should cultivate the requisite disciplines and skills, master ancillary fields of knowledge needed for his special area of activity. But this is not enough. He needs especially to develop critical, analytical judgment based on that reality which the Faith so insistently proclaims. In thus cleaving to objectivity, yet mindful of spiritual, supernatural verities, the individual will find that Catholicism is of infinite value in his investigations.

Where facts of the natural order are involved he should not hesitate to direct devastating questions, to challenge continually. Courageous, aggressive mental activity thus seeks its reward in truth itself. To perfect such critical judgment he should cultivate the arts of dialogue and discussion. Paradoxically, this too will remain in considerable measure contingent upon his own mental dexterity and diligence. Genius will help, but genius is not indispensable. Good mental equipment, together with adequate motivation and intellectual humility, may carry one far. But throughout this development, communication and dialogue are required.

Predicated on right attitudes, the rest should follow. This is scarcely the place to recapitulate the other factors which affect the thinker. Zeal for the advancement of knowledge, the promotion of some enterprise associated with human values, adequate mastery of basic knowledge or techniques — these may be auxiliary or essential factors. Nor is it out of place to refer to mundane objectives as these involve man himself, since it is apparent that mental, physical, and moral activity cannot be wholly divorced from one another.

At a recent conference Arnold Toynbee and Reinhold Niebuhr

referred to "the West's commitment to respect for personal integrity, moral courage, and the constant search after justice in society."<sup>6</sup> To this Dr. Charles Frankel of Columbia University added yet another significant contribution of Western man: "... the search for truth and the readiness to accept objective evidence, regardless of where it leads."<sup>7</sup> This he elaborated as,

... one of the triumphs of the Western mind in its investigation of the structures rationally attainable in nature... Greek and Judeo-Christian humanisms contained some strong convictions, but... it was left for the Enlightenment and the scientific method to sift these convictions, identify the sound ones and illuminate any views conflicting with a scientifically grounded humanism<sup>8</sup>.

To be sure, this last statement has undertones of Modernism. This reflects, not any insincerity or deliberate distortion on the part of protagonists of this attitude, but rather a tragic deficiency, the want of supernatural faith. Catholics, on the other hand, should rise to these challenges with an attitude informed by their living Faith, an outlook which includes that intellectual and moral humility which is based on something more comprehensive than the supposed infallibility of human reason. In this manner the thinker can realize his God-given potential. Nor may candor and perseverance be lacking. Dr. Collins' own comments are especially significant:

... it is unfortunate that anyone should be permitted to pit the values of dialogal existence against the truths about nature as embodied in a scientific ordering. The Catholic philosopher's acceptance of God as the creative source of both personal and impersonal realms of being, as well as his acceptance of the value of all our sources of experience, requires him to overcome this dichotomy.

The Catholic philosopher is obliged to keep open the meaning of philosophy, so that it can include the method of object analysis as well as that of dialogal analysis, the world of nature as well as the society of personal centers.<sup>9</sup>

In the fields of intellectual, scientific, and cultural activity, the American Catholic has special rights and obligations. Comprehen-

<sup>6</sup> Quoted in James Collins, "The Philosopher's Responsibility," *America*, CII (November 14, 1959), 191.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

sive in its scope and endowments, the Catholic religion imbues the thinker with altruistic but not unrealistic motivation. At the same time, humanly speaking, his Faith, by providing a flexible yet firm pattern for intellectual excellence, encourages him to develop his capabilities to the limit. And in the employment of talent, rarely, too, of genius, the Church reminds men that intellectual accomplishment of outstanding order is seldom if ever possible without intellectual humility. More specifically this includes the recognition and acknowledgement of truth in all its corollaries, no matter how personally unpleasant, disillusioning, depressing this may be. With even greater urgency for modern science, the needs of our time coalesce as they direct their demands to man's mind and spirit. For this reason especially, no Catholic thinker — whether silently laboring in his own study or laboratory, or working in education or other group endeavor — can escape the obligation to enlarge the scope of known truth, but especially as this contributes to the temporal and everlasting welfare of his fellow citizens in this world.

\* \* \*

*The National Science Foundation reported that nearly 21,000 teachers and more than 10,000 college and high-school students were enrolled in courses this summer. A total of \$27.5 million in Federal funds was allocated to the program.*

\* \* \*

*From 1952 to 1959, the sale of children's books costing \$1 or more increased 125 per cent. Trailing close behind are the sales of business, technical and scientific books, which rose in sales by about 120 per cent. Third in sales gains were text and reference books, with an increase of more than 115 per cent.*

\* \* \*

*The U. S. Office of Education last month published a handbook to aid in writing handbooks. Called Characteristics of Administrative Handbooks for School Staff Personnel, the booklet outlines current school handbook publishing practices. It costs 25 cents and may be ordered from the U. S. Government Printing Office (Washington 25, D. C.).*

## PROMOTION BY PUBLICATION

By John S. Phillipson\*

IN AN ANONYMOUS ARTICLE in *The New York Times* Magazine Section one Sunday last spring, a college professor voiced the opinions of thousands of his colleagues all over America when he challenged the validity of the current emphasis upon research by the majority of American colleges and universities. All too many professors find the value of their work of teaching minimized and promotions coming fastest to those who have published, slowest to those who devote themselves to the task of teaching. At its worst this philosophy finds expression in the "publish-or-perish" dictum, by which promotion or even retention of a professor after a stipulated period—usually three years—depends upon his having published in the interim. The end result of this philosophy is a continued declining respect for teaching as such.

A disquieting sign is the spread of this "publish-or-else" doctrine to Catholic institutions, particularly those that are inaugurating or expanding their graduate programs. Departments which previously ignored publication and made promotions through length of service are now demanding evidence of acceptable publication for advancement.

What does this mean? In actuality it means publication in one of the major secular learned journals. In certain of these published in England, half or more than half of the articles came from the United States. This preponderance of American scholarship may reflect the greater number of American institutions of higher learning; more significantly, however, it reflects the current emphasis on publication as a means—or even *the* means—to promotion which some Catholic colleges are now adopting. The end result of this policy will, of course, be to make our Catholic institutions increasingly like their secular counterparts.

### UNRELIABLE GAUGE OF TEACHER WORTH

Of course published material represents tangible proof of scholarly activity—or what passes for scholarly activity. It can be seen and

---

\* John S. Phillipson, Ph.D., is an assistant professor of English at Villanova University, Villanova, Pennsylvania.

weighed, physically and intellectually, whereas effective teaching is non-tangible; its closest approximation to tangibility is in the form of letters from grateful students. But too often the value of these last is heavily discounted or ignored altogether. Ideally, of course, the teacher is a scholar too. In actuality, however, the scholar too often is not a teacher. Professors with international reputations as scholars often teach wretchedly, perhaps inculcating in their students a distaste for their speciality that lasts for years. And men of unknown reputations often teach excellently. In seeking to produce the scholar, we may produce merely the pedant.

Privately most professors will admit that a large proportion of what is published in learned journals is of slight value and that the "new light" that many an article professes to cast upon an old subject is dim indeed. Occasionally a new and valuable discovery will be made, but for the most part what is published is either old material given a new twist or the pushing of a barely tenable theory in which the author himself, one often suspects, has little real belief.

An interesting aspect of this publication mania is the establishment of new journals of criticism to meet the demand. To the insider, the reasons seem clear: (1) More manuscripts to secure promotion are being submitted to already existing journals than can be published; hence new journals are created to publish what is not needed or wanted elsewhere. (2) The sponsoring of a literary quarterly is supposed to bring prestige to the institution sponsoring it. Thus is created a cycle that will logically culminate when every college and university has its own journal. Some Catholic institutions are joining this cycle.

The question is very pertinent, then: What part should publication play in the career of the lay Catholic educator-scholar? It has been said that the educator must be prepared to contribute to knowledge, to augment it, as well as to pass along the learning of the past. But the discovery of this new knowledge becomes increasingly difficult, and in practice this recommendation comes to mean, "Have something published in one of the major journals in your field." Is this a wise policy?

#### RANGE OF ACCEPTABLE PUBLICATION

If, indeed, publication be kept as a requirement for advancement, it would seem that the scope of what constitutes "acceptable" pub-

lication should be broadened. In the field of English, at least eight types of publication are possible:

*Book reviews.*—Here the Catholic teacher has a great opportunity to do a service for the literate public, by promulgating those values, both aesthetic and literary, which he recognizes as sound. Certain recent publications in secular journals suggest at least the beginning of revolt against the excessive lubricity of modern fiction. Douglas Bush, writing on "Sex in the Modern Novel" in *The Atlantic* for January, 1959, and John Coleman, discussing "The Facts of Fiction" in *Spectator*, October 25, 1959, are among the many new voices raised against the major preoccupation of most modern novelists. Edmund Fuller's *Man in Modern Fiction* (1958) raised the standard of the Judaeo-Christian tradition—a standard to which few present-day writers of fiction adhere. That most secular critics treated the book harshly or condescendingly means, perhaps, that they simply failed to understand its premises. Today those critics are in the majority.

*Explication.*—A type of publication which appears to be of increasing interest attempts to explicate works of literature. Working within a small scope, the expicator seeks to explain a word, phrase, sentence, paragraph, or incident in the context of the whole poem, short story, or novel. A journal, *The Explicator*, has for some years been published at the University of South Carolina, and this past year saw the publication for the first time of a bibliographical checklist in book form of poetry explications.

*Abstracting.*—A recent and valuable addition to the list of scholarly journals is *Abstracts of English Studies*, published since 1958 at the University of Colorado and, since last year, officially sponsored by the National Council of Teachers of English. Slightly over one hundred abstracters from institutions all over the country and abroad, representing both Catholic and non-Catholic institutions, contribute to this monthly journal which attempts to abstract everything published that is pertinent to the field of English from nearly four hundred periodicals. This magazine makes it possible for the busy professor to keep up with publications in his field and to assess their importance quickly. Although the writer of abstracts is not creating, he is assimilating and making knowledge available for others in what would seem to be a worthy activity.

*Bibliography.*—The Modern Humanities Research Association,

the Modern Language Association, and various learned journals publish bibliographies, some quarterly, some yearly, in general or in specialized fields. Collective rather than creative, activity in bibliography would none the less appear to be a worthy service for the academic profession.

*Literary criticism, history, or biography.*—This is what is generally thought of when "publication" is mentioned. A doctoral dissertation is expected or aimed to provide at least one publishable article of this sort. This writer believes the merit of this type of publication to have been over-rated, with other types unduly depreciated.

*Pedagogy.*—The experienced teacher has a wealth of advice and counsel available for neophyte instructors. Perhaps he has tried a new approach to a certain author or subject. Is, for example, presenting work on the paragraph before work on the sentence a preferable approach in freshman English? The experienced professor or the experimenter can share his experiences and experiments with his colleagues elsewhere and with potential college teachers, through, for example, such a medium as the journal inaugurated a few years ago at the University of Minnesota, *The Graduate Student of English*.

*Textbooks.*—Both the most lucrative and the most demanding in time of all the forms of publication, writing a textbook is the fastest and most certain avenue to promotion. A college teacher of English anticipates receiving, each spring, daily notices from publishers telling of their forthcoming publications—grammars, rhetorics, readers for freshman composition, literary histories, anthologies for literature classes and, most recently, research material, the entire corpus being contained within a single paperbound volume. Concerning some of these textbooks, one can only say that there seems to be no apparent need for them; of others, that they present old material in perhaps a new and better way.

*Creative writing.*—Novels, short stories, poetry constitute a wide range of what should be acceptable activity. It should be noted that some institutions offer graduate degrees for achievement in creative writing.

#### IMPRESSIVENESS VERSUS QUALITY

One of the signs, then, of secularist education in America today is the pressure for publication as a security for promotion or even

of employment. Surrounded by a secularistic society, Catholic colleges and universities would seem to have a duty to resist those multiple pressures that would mold them into imitations of their secular counterparts. We need to remind ourselves that two-million-dollar buildings are not necessarily productive of better education than those costing one-fourth that sum, and that a college whose annual freshman class consistently exceeds one thousand does not necessarily give better education than one whose total enrollment remains consistently below five hundred. In short, Catholic education must resist the pressures of our modern secularist society by which bigness, newness, and impressiveness become the equivalents of quality.

In these days of increasing college enrollments and mass "education," it is well to remind ourselves, we who are heirs and guardians of a great and ancient tradition of learning, that we must not mistake appearances for actualities. A college degree does not necessarily mean an educated man—although it should. Our Catholic colleges and universities will be successful as *Catholic* only if they examine their function, theoretically and practically, with respect to today's problems of secularism and materialism, and then act vigorously to counteract the forces which these represent. The Catholic lay professor should be encouraged to teach; he should be encouraged to contribute to the journals in his field, but promotion or retention should not rest heavily upon such contribution, and the range of "acceptable" publication should in any event be broadened. The professor is an educator, and the educator's primary duty is to teach. If he is encouraged to do this, Catholic higher education can better serve the needs of both those who teach and those who come to be taught.

\* \* \*

*Saint Joseph College (Emmitsburg, Md.) has established an Institute on Fine Arts in a Christian Culture. Beginning October 8, the Institute will conduct a series of twelve Saturday sessions throughout the year 1960-61.*

\* \* \*

*The Government provided full maintenance for 2,117 Catholic schools in England and Wales at the beginning of last year, giving free education to 548,340 Catholic students. Since 1950 the Catholic schools inside the national system have increased by 203, students by 138,312.*

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

### EDUCATION FOR SECONDARY-SCHOOL TEACHING IN RELIGIOUS COMMUNITIES OF MEN by Brother Conall A. Cody, F.S.C., Ph.D.

The purpose of this study was to evaluate the pre-service and in-service education of secondary-school teachers in religious communities of men in terms of state requirements, regional accrediting association recommendations, and in terms of the needs of modern high schools.

The results of this study led the investigator to make the following recommendations: the possibility of giving every young teaching religious an extended period of spiritual rejuvenation after a few years of teaching; longer pre-service training for teaching brothers; greater recognition of the contribution of seminary training to teacher preparation; the possibility of a special year of teacher preparation for young priests; a revamping of student-teaching programs; better orientation programs; improvement of in-service programs; and the formation by communities of provincial or even inter-community educational associations.

### PATTERNS OF ADMINISTRATION IN CATHOLIC COLLEGES FOR WOMEN IN THE UNITED STATES by Sister M. Rosalia Flaherty, R.S.M., Ph.D.

This study aimed to discover the patterns of administration existing in the present-day Catholic colleges for women in the United States. Both external and internal processes of administration were examined. The nature and function of the board of trustees of the colleges, the internal organizational structure, and the status and functions of each of the administrative officers of the college were studied. The investigator visited thirty-nine colleges in ten states and the District of Columbia.

The following patterns were predominant in the participating colleges: the board of trustees was composed of members of the council of higher superiors; the local superior of the college was not a member of the college administration; the organizational struc-

\* Copies of these Ph.D. dissertations or abstracts of them are on sale at The Catholic University of America Press, Washington, D. C.

ture of the college administration placed the president in a position in which her span of control included all of the administrative officers, who reported to her independently; administrative councils were found having great force, particularly for major decisions of policy; the areas of function of the administrators were similar in nature and manner of performance to those found in the educational literature for the administrators of higher education in general: the president administers areas of planning, co-ordinating, staffing and supervising; the dean is responsible for academic matters relating to the faculty and students; the dean of students has the greatest interest in student welfare; the registrar is concerned with the care of official records; and fiscal matters are under the jurisdiction of the treasurer.

**CURRENT POSITION OF THE UNIVERSITIES IN SPAIN 1939-1958** by  
Rev. John M. Chaguaceda, O.S.A., Ph.D.

In this study the role of the Spanish universities in the period since 1939, the concluding year of the Spanish Civil War, was surveyed.

The results of the survey indicated that the new educational pattern of the Spanish university as outlined in the University Ordination Act of 1943 showed achievements of great value as far as the unity of purpose, harmony of functions, and objectives are concerned. The Act as such was an inherent development of the new state, a definite Christian ideology that opposed the atheistic principles of infiltrated communism. It reflected the courage and leadership that led to the rejuvenation of Spanish intellectual traditions formerly undermined with Masonic ideas and pagan liberalism.

**A PHILOSOPHICAL STUDY OF THE STATUS OF EDUCATION AS A SCIENCE** by Sister Mary De Sales Gosen, C.P.P.S., Ph.D.

The purpose of this study was to identify and evaluate in the light of Aristotelian and Thomistic principles the arguments both for and against the proposition that education is a science.

The conclusion was reached that arguments both on the affirmative and the negative sides as they are presented by most of the writers who have been concerned with this problem are not conclusive. Many of these writers have been indifferent to the *phil-*

*sophia perennis* and have attempted to build a science of education on the basis of empirical methods and scientific techniques exclusively.

While admitting the importance of the contributions made by the use of modern scientific methods, the investigator argues that the results do not, in themselves, constitute an organized body of knowledge. If educators are hoping realistically to prove that education is a unified field they must recognize that education as a practical science attains its unity through its end, which as the final cause virtually contains the whole science. This end not only specifies the science but as the cause of all the other causes it is the nucleus around which all that is contained in the science is intimately connected. It is the measure of all the means.

The investigator, therefore, concluded that education, whatever may be the contingencies with which it deals in the concrete, is based upon an organized body of certain principles which are concerned with its end and its essential means. These principles are unchanging and constitute the core of the science of education.

**DIFFERENTIAL FACTORS IN ALGEBRAIC COMPUTATION FOR HIGH-ACHIEVING BOYS AND GIRLS** by Rev. Russell R. Novello, Ph.D.

**DIFFERENTIAL FACTORIAL PATTERNS OF BOYS AND GIRLS IN ALGEBRAIC COMPUTATION** by Sister Rita Buddeke, S.N.D., Ph.D.

These studies aimed to investigate the factors that account for the common variance of high achievers of each sex in algebraic computation and to compare the factor patterns of boys and girls.

Form V of the Elementary Algebra Examination of the Affiliation Testing Program of The Catholic University of America was administered to 6,567 boys and girls in the secondary schools affiliated with The Catholic University of America, and Form S was administered to 4,588 boys and girls in the affiliated secondary schools. The scores on Form V were used by Novello in his study and those of Form S were used by Buddeke.

Coefficients of tetrachoric correlations were computed and set up. By means of the centroid method, five factors were extracted for the boys and five for the girls. Oblique rotations were performed in the factor matrices until the plots indicated that simple structure was approximated. The factors in each group were then described by an analysis of the items in each factor.

A comparison of the factor patterns indicated that boys and girls, even when equally matched for level of achievement in algebra, use their abilities in different ways in algebraic computation. Variance in the solution of algebra problems for the boys corresponds to their variance in recognition of broad relationships among content areas; girls tend to keep content areas relatively separate from each other, and their variance in algebraic computation depends upon their variance in seeing detailed relationships among the elements of a given area.

**STATE LAWS PROVIDING FOR FREE TRANSPORTATION OF NONPUBLIC SCHOOL CHILDREN: THEIR NATURE, INTERPRETATION AND EXECUTION** by Rev. Patrick E. Shanahan, Ph.D.

This dissertation investigates the laws of the nineteen states which offer free transportation to nonpublic school children and those of the eight states which formerly transported nonpublic school children but currently do not. Its purpose is to determine their legal basis and constitutionality. This is done by an exhaustive investigation not only of the laws themselves but also of the court decisions and opinions of the state attorneys general concerning these laws.

This study also makes a general survey of the operation of these laws in practice. By means of questionnaires received from the Catholic superintendents of schools it determines, in broad terms, the attitudes of local public authorities toward justice and fairness in the execution of the transportation statutes. It investigates the amount of transportation received by nonpublic school children in each state.

The history of these laws shows that some are very weak and others very beneficial. In order to aid in the future drafting of such statutes a chapter of the study is devoted to twenty guides which point out the weak and strong points of past laws and make recommendations for future laws.

The study reviews the position of several of the more prominent groups opposed to transportation of nonpublic school children at public expense. Some of the answers offered by the proponents of transportation to these positions are also presented.

\* \* \*

*There are now about 7,000 Catholic students in the universities of England and Wales. This number is expected to double in the next ten years.*

## HIGHER EDUCATION NOTES

**Dr. Roy J. Deferrari**, after forty-two years of service at The Catholic University of America, retired on August 31. He relinquished his positions as professor of the classics, director of the summer session, and secretary general of the University. He will continue to be associated with the University as director of its program of affiliation, an activity which under his direction has grown to 687 institutional memberships in forty-five States and nine foreign countries. Coming to the University in 1918, after receiving his doctoral degree from Princeton University, Dr. Deferrari has served as professor and head of the Greek and Latin Department, as dean of the Graduate School, as director of the summer session since 1929, and as secretary general of the University since 1937. On August 3, he was honored with a Mass in the National Shrine of the Immaculate Conception and with a reception in the University's new Social Center.

Named to succeed Dr. Deferrari as secretary general is Dr. George D. Rock, who has been dean of the Graduate School since 1948. Rev. Dr. Robert P. Mohan, S.S., associate professor of philosophy, has been appointed new director of the summer session.

**A new Jesuit university for the Southwest** is in the making, according to the announcement last month by Very Rev. Laurence M. O'Neill, S.J., provincial of the Southern Province of the Society of Jesus, of the purchase of 640 acres of land in Horizon City, a new metropolis being planned on a site of 167 square miles just outside of El Paso, Texas. The Jesuits have had a high school in El Paso since 1959. The Horizon City area contains a large Catholic population within a radius of fifty miles, and there exists no Catholic institution of higher education in that region. The chief planning consultant in the construction of Horizon City is Lucio Costa, internationally famed planner of Brasilia, new capital of Brazil.

**Is it worth while for small colleges to compete in national fellowship programs?** The Woodrow Wilson National Fellowship Foundation provided an affirmative answer to this question recently by announcing that one quarter of its announced fellowship winners graduated from colleges with enrollments of 1,200 or less. A survey has revealed that this year's 1,297 fellowship winners came from 359 universities and colleges throughout the United States and Canada. Of this number, 143 institutions, or 40 per cent, have enrollments

not greater than 1,200. The leader among the small colleges in the number of fellowships won is Swarthmore with fourteen.

The Foundation has announced the opening of competition for its 1961-1962 fellowship awards. The purpose of the program is to combat the critical shortage of qualified college teachers by encouraging outstanding students to enter the college teaching profession. To accomplish this purpose, the Foundation, operating under a \$24.5 million grant from the Ford Foundation, annually offers 1,000 first-year graduate fellowships to students interested in college teaching careers. The fellowships, which are worth \$1,500 plus full tuition and fees and family allowances, may be used at any graduate school in the United States or Canada. Both men and women are eligible. There is no limit on the age of the candidate or the number of years he may have been out of college. However, the Foundation does not accept applications directly from students; candidates for the award must be nominated by a faculty member, prior to October 31, 1960.

**A collection of 117 titles**, which should prove valuable to college and university administrative and instructional personnel and to graduate students majoring in higher education, has been prepared by Dr. George F. Donovan, of the Department of Education at The Catholic University of America. Distributed privately by Dr. Donovan at a charge of 50 cents a copy, the mimeographed booklet contains titles of books and articles grouped under fifteen headings. In addition to titles dealing with higher education in general, there are listed in this collection titles dealing specifically with Catholic higher education, an area frequently neglected in similar collections.

**The bulk of educational endowment money** is going to less than 1 per cent of existing colleges in the United States, declared Walter L. Darling, Chicago consultant to colleges and universities, addressing a meeting of Midwestern Catholic college administrators, in Chicago last month. The remaining 99 per cent must change their fund-raising methods to keep abreast successful schools, he said.

## SECONDARY EDUCATION NOTES

**Effective school-college articulation** is a dynamic thing. It is dynamic in that it operates in a situation affected at once by enduring values and by accelerating change and must account for both. According to Robert Poppendieck, Specialist for Teacher Education, United States Office of Education, school-college articulation is in the spotlight. (*School Life*, May, 1960). Effective school-college articulation is at one and the same time good science, good management, and good human relations. First, good science requires effective articulation. A phenomenon cannot be isolated for study until it is identified by origin and background. To know the student in isolation is to know but a fragment, for he is part of all he has met. To know his teachers only briefly is not to know him at all. To ignore data on his high-school background is to proceed on opinion, an unscientific and inexcusable procedure. To neglect following a student after he leaves school or college, to collect no data on his subsequent adjustment, success, or failure—this is to lack a sense of the goal toward which education strives. On the other hand, to participate in programs of two-way exchange of data on students, on curriculum, and on purposes and values—this is to replace isolation with continuity and opinion and ignorance with fact. This is sound science.

Second, good management requires effective articulation. The whole idea of efficient transition from school to college is in harmony with the tenets of efficient administration. Both school and college management want the time and effort they invest to be productive: school management when the school is assisting with college plans and with application, record transmittal and followup; college management when the college is interviewing new students, extending hospitality, and inducting them into new courses. At the school level, transition to college is but part of the transition of all students—but it provides perspective and motivation for the whole. At the college level, admission and orientation are but facets of articulation by the receiving institution; as such they tend to obscure long-term and far-reaching aspects of articulation.

Third, states Mr. Poppendieck, effective school-college articulation is good human relations. Articulation has long been a concern of counselors and student personnel workers. The influence of these

workers and a broader insight into good human relations have been major sources of improvement in school-college articulation. It appears that neither the practical arguments of management nor the rational reasons of science have been as significant as the arguments of human relations; in fact, effective school-college transition has its deepest roots in human relations. Effective articulation may have other roots in our culture, but consideration of these three alone is enough to give insight into the nature and significance of school-college articulation.

**No single type of organization is best** for all schools in all communities. This point was acknowledged by James B. Conant and Will French in speeches before the convention of the National Association of Secondary-School Principals in Portland, Oregon. Even though they agree that uniformity is not our aim and that unique problems exist in some communities, they differ sharply in the organization plans they prefer for the majority of schools: Dr. Conant favors the 6-6 plan; Dr. French, the 6-3-3 plan. According to Edmund A. Ford, Specialist for Secondary School Organization and Administration, United States Office of Education, ever since the twenties, when the reorganization of schools away from the traditional 8-4 pattern became wide spread, investigators attempting to categorize the secondary schools have encountered one dilemma: reorganization has followed such a diversity of patterns that an unmanageable maze of perhaps fifteen distinct forms of secondary organization would result if the investigators did not combine certain similar organizations into basic types. These classifications of secondary schools have been determined by the United States Office of Education: (1) traditional high school (8-4 system)—a four-year high school preceded by an eight-year elementary school. No reorganization has ever taken place; (2) combined junior-senior high school (6-6 system or 7-5 system)—a reorganized school in which the junior and senior high schools are combined under one principal; (3) junior high school (6-3-3 or 6-2-4 system)—a reorganized school in which the junior high grades are grouped separately under one principal; it usually contains Grades VII, VIII, IX, but there are numerous exceptions; (4) senior high school (6-3-3 system)—a reorganized school in which the last three years are grouped separately under one princi-

pal; (5) four-year high school (6-2-4 system)—a four-year high school similar to the traditional high school in organization but with important differences. This system type has been reorganized, often in larger cities, to include two-year junior high schools.

**An Advanced placement program** which brings the college-level courses to the pupil in the high school, rather than taking the pupil who has completed his junior year in high school and entering him in the freshman class in college, is being tried out by four high schools in Pittsburgh, Pennsylvania, in conjunction with the Carnegie Institute of Technology. The courses offered are American and European history, and English. A grant of \$87,500 from the Ford Fund for the Advancement of Education and from the A. W. Mellon Educational and Charitable Trust was made to Carnegie Tech for the program. Last summer selected teachers from the Pittsburgh system attended a month's institute at Tech where the courses of study were developed. Thirty-two teachers and four professors worked together, with salaries paid by the grant. Classes are limited to twenty pupils, and \$30 is available for books for each pupil in the course. Teachers teaching the advanced courses have only four classes a day. The grants pay for the necessary teacher replacements. Pupils are selected on the basis of ability and ambition, thorough I.Q., psychological and placement tests, grades, recommendations of teachers and counselors, and other tests. All are invited to register—the courses are voluntary. At the end of the school year the pupils will take examinations set up by professors of the National College Board and, if they pass, will be admitted to college with full credit for the courses completed.

**An eight-track plan** will be introduced in high schools in Davenport, Iowa, this semester. The program is designed for individual abilities and aptitudes. The new system, beginning in the tenth grade, requires a minimum of three years of English, two years of social studies, and one year each of science and mathematics, whether the student is gifted or just marking time. Tracks 1-4 are college preparatory, providing courses in science, mathematics, a foreign language, history, art, music, speech, and business.

## ELEMENTARY EDUCATION NOTES

The impact of the mass media on children and family life was explored and discussed at the Thirty-sixth Annual Conference of the Child Study Association of America. Selma H. Fraiberg, associate professor of social case work, Tulane University, told parents, that through television "the average nine-year old has experienced the best and the worst of our world." Professor Fraiberg condemned the cheap fiction and brutality shown on television for blunting the moral sensibilities of children. "How can we teach revulsion against sadism and the destruction of human life when the child's commercial feeds the appetite for sadism and makes murder trivial?" Edgar Z. Friedenberg, visiting fellow, College of Education, Ohio State University, called for a stiffening of the public's demand for more responsible broadcasting. Pointing at the efforts of the mass media to appeal to everyone, Dr. Friedenberg said that these efforts represent a danger to adolescents in particular. He accused the mass media of believing that the average viewer must be kept happy for the sake of business. Because of this "infinite desire to please not much gets through that would help any of us, young or old, make better sense out of our lives."

In more than three-fourths of the public elementary schools, grades are organized on the one-teacher-per-classroom basis. This is only one of the findings of the United States Office of Education, which recently conducted a survey on organization of Grades I through VI for instruction purposes. The survey further indicated that only one-tenth of the grades are partly or completely departmentalized. These conclusions were drawn from the survey: (1) In Grades I through VI the preponderant type of organization was the one-teacher-per-classroom, with little departmentalization. (2) Few schools have an organization of the multigrade type. The problem growing out of the controversy over the various types of organization for instruction is complex because both plans of organization—one-teacher-per-classroom and departmentalization—have some merits and some faults. There is no single right or wrong answer. There is, however, danger of oversimplifying the issue, of abandoning the psychological studies being made of child growth and development or of not using the knowledge such studies have made avail-

able, and of casting aside the basic purposes and programs of elementary education. School officials should keep two basic points clearly in mind. First, it would be foolhardy to base a decision on extreme views or oversimplification; a clearcut, neat, decisive pattern of either-or logic could lead to educational harm to the children. Second, preoccupation with the organizational pattern could lead to an educational oversight. The structural plan of operation of a school is an important element in any educational program, but it is not an end in itself; its value lies in the effectiveness it contributes to the improvement of the quality of classroom education. The final report of the survey, *Elementary School Administration and Organization*, by Stuart E. Dean, is available from the United States Government Printing Office, Washington 25, D. C., for 55 cents.

Teaching science in elementary schools will present a staff "retooling" problem, regardless of teaching methods adopted, a University of Illinois study indicates. As reported in *Overview* (August, 1960), the study surveyed 116 elementary-school teachers in a suburban school system near Chicago. Of the teachers participating in the study, 67 had taken no more than two courses in science, only 38 had taken undergraduate courses in methods of teaching science, and five had taken graduate work in science methods. Although 84 teachers said they enjoyed teaching science, maximum class time any one spent on the subject was five hours a week. The average was slightly over an hour and a half a week. Thirteen teachers frankly admitted they disliked teaching science. "A sense of inadequacy due to lack of science background is probably why teachers dislike teaching science and in some cases neglect it," says Professor Sidney Rosen, science education specialist and visiting member of the Illinois University's College of Education.

Encountering the same difficulty, New York City will conduct a television workshop program to improve the science background of elementary-school teachers. Plans call for enrolling half the city's 16,000 elementary teachers with the aim of making every elementary teacher literate in science. School authorities believe it will be possible to reach as many teachers and accomplish as much in two years as conventional methods might have done in two generations.

**Learning to use the typewriter may help writing.** A report just issued by the Boston University School of Education, University of Illinois College of Education, and Columbia University Teachers College gives the story of three independent efforts to study the influence of a manual portable typewriter on the educational development of elementary-school children in basic areas of the school curriculum. The research was made possible by grants from Royal McBee Corporation. The auspices and particularly the direction by Dr. Donald Durrell, Dr. Lawrence Erickson, and Dr. Walter Moore assure objectivity which makes it worth while. The detailed research is available from Royal McBee. In general the research tended to show that the use of a typewriter had a favorable effect upon general academic achievement. Sophisticated researchers will realize that the sheer process of being involved in an experiment may be responsible for this improvement. However, since the use of a typewriter is of value in itself, at least it seems important to know that the time spent on using and learning to use the typewriter did not affect other important learnings unfavorably.

In all three studies there was a slight gain in both the speed and quality of handwriting among pupils who learned typewriting. This runs contrary to a popular notion. More importantly one of the major values accruing from the use of the typewriter is demonstrated by the great quantity of work produced by the experimental group. Not only did the typewriter pupils write longer reports but their reports were better organized and, of course, easier to read. If the greater quantity were only more practice in writing it might be a questionable value. The Boston and Columbia studies, however, gave evidence that quality was improved as well as quantity.

**The total number of public secondary schools** has remained fairly constant since 1930. According to the United States Office of Education statistics, the all-time high of 25,000 secondary schools was reached in 1938; there were nearly 24,000 in 1952, and slightly more than 24,000 in 1959. Two opposite and nearly equal forces have been at work. Thousands of small high schools that were operating in 1938 have been closed, yet simultaneously as a result of the increased birth rate in the past twenty years and the movement of the population to suburbia, thousands of new high schools have been constructed.

## NEWS FROM THE FIELD

**More than 5.5 million students will enroll this fall in the nation's Catholic schools, the Department of Education of the National Catholic Welfare Conference estimates. The estimated 5,539,750 students will set a new record high total. Elementary schools are expected to enroll 4,389,963 students, an increase of 127,863 over last year. Secondary-school enrollment is estimated at 849,850, an increase of 24,753 students. Students in regular sessions in colleges and universities will number 299,937, an increase of 14,283. The estimated total of 5,239,813 students to enroll in Catholic elementary and secondary schools indicates these youngsters will account for about 13 per cent of all students in the United States between the ages of five and seventeen years. Public schools this fall, from kindergarten through Grade XII, will enroll an estimated 37,600,000 students, according to a report from the U. S. Office of Education. The Office of Education estimated that 6,800,000 children will be in nonpublic elementary and secondary schools. Its report does not break this down into the number attending Catholic schools and the number in other independent educational institutions. In April of this year, the NCWC department reported that for the first time the combined total enrollment in Catholic elementary and secondary schools had passed the five million mark, a total of 5,087,197. This past academic year, elementary schools marked a 100 per cent increase in enrollment since the end of World War II. Secondary schools undoubtedly will achieve the same distinction this year. They need an enrollment of 841,414 to double since 1945, and the fall estimate is 849,850.**

**Substantial economies in school planning, building, and financing are outlined in *The Cost of a Schoolhouse*, an attractive brochure published recently by Educational Facilities Laboratories, Inc. (477 Madison Avenue, New York 22, N. Y.). The book contains the results of a year-long study by the EFL staff with the assistance of leading architects, educators, financial consultants, school planners, and others. Of the schools analyzed in the study, the median cost was \$15.99 per square foot. The most substantial variations in school costs from school to school and from district to district were due to differences in space per student. These could be traced primarily to program differences and climate differences. Where cli-**

mate permits exterior walks to replace interior halls, substantial savings result. As supplements to this book, EFL is publishing *Profiles of Significant Schools*, single booklets being devoted to individual schools. EFL materials are free.

**More foreign students studied in the United States** during 1959-1960 than ever before, the Institute of International Education reported in its annual survey released in June. The 48,486 foreign students in American college classrooms this year continue to represent the largest foreign student population in the world. Actually, however, this year's increase is the smallest rise in the last six years. In 1958-1959, the increase of foreign students over the previous year was 8.8 per cent, whereas this year the rise was only 2.6 per cent. This may be an indication that the heavy influx of foreign students each year is leveling off. On the other side of the two-way exchange, the traffic of American students going abroad increased a significant 34 per cent. The movement of foreign faculty members who came to teach or do research and foreign doctors who served as interns and residents throughout our fifty States also accelerated this last year. The only decrease in any of the exchange categories surveyed was a 3.9 per cent drop in the number of American faculty teaching or conducting research abroad. These findings are revealed in the sixth edition of *Open Doors*, IIE's annual statistical report on educational exchange.

**Competencies needed by teachers** of exceptional children are described and analyzed in *Professional Preparation for Teachers of Exceptional Children* (Bulletin 1959, No. 6 of the U. S. Office of Education) which was released recently. The bulletin contains the results of a study of the qualifications needed by special educators which has been under way since 1952. In the report the competencies are grouped around the following subjects: technical knowledge in the special area, understanding the child and his deviation, competence in curricular adjustment and special teaching methods, ability to select and use specialized equipment and materials, competence in counseling and guiding children with problems arising from their handicaps or giftedness, ability to use tests and records, ability to work with adults and organizations, administration, multiple handicaps, and personal characteristics and attitudes.

## BOOK REVIEWS

**FOUNDATIONS AND PRINCIPLES OF PHYSICAL EDUCATION** by Natalie Marie Shepard. New York: The Ronald Press Company, 1960. Pp. ix+352. \$5.00.

This book is intended for prospective teachers and directors of physical education. Part One discusses the "Foundations of Physical Education." The first three chapters offer a general philosophy of education and its place in American democracy. While the author presents sufficiently well enough this latter concept as it is understood in educational circles, the pages devoted to it lack the depth that their number (75) would call for. The next two chapters take up the nature of physical education. They offer some workable conclusions, but are disastrously misleading in their incorrect use of the terms "scholasticism" and "asceticism." Loosely equating and defining these terms as an exaggerated intellectual development at the cost of physical care (even to the extent of regarding the body and its activities as evil), the author's own presentation of the popular concept of "organismic unity" lacks the precision, richness, and cogency that a competent presentation of the hylomorphic theory of man offers. The final three chapters of Part One trace the history of physical education and athletics with special reference to the United States. Though she does not directly comment upon the current talk about the breakdown of physical well-being among American youth, the author does broach the problem of the overemphasis on competitive sports (generally by adults) among youths, and suggests a strong case for the negative.

Part Two of the book details the "Principles of Physical Education." The chapters on "Meaning and Source of Principles," and the "Formulation of Principles and Objectives" are not up to the level of speculation they attempt. The next four chapters on principles for curriculum, instruction, administration, and evaluation offer repetitious but useful reading. The final chapter, devoted to the public relations program on behalf of physical education, discusses how to "sell the consumer" (taxpayer) on the idea that the school has the obligation to serve the community in every possible way, and, hence, with an elaborate, all-embracing physical education program.

This book lacks philosophical, and, to some degree, historical depth. It falls into the tiresome superficialities and chokes on the dull

verbalisms commonly encountered in texts in professional education. The author makes one or two good points, in stressing that competitive sports must be the normal development of a logically conceived general physical education program and in making an attempt not to lose sight of the spiritual side of man. The book also provides useful study suggestions (its most stimulating sections) and annotated reading lists at the end of each chapter. It hardly seems worth the price that the publisher asks.

JOHN WHITNEY EVANS

Cathedral Senior High School  
Duluth, Minnesota

643

C. G. JUNG: *COLLECTED WORKS*, Vol. IX, Pt. I: *THE ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS*; Pt. II: *AION: RESEARCHES INTO THE PHENOMENOLOGY OF THE SELF*. Bollingen Series XX. New York: Pantheon Press, 1960. Pt. I: Pp. 462. \$7.50; Pt. II. Pp. 344. \$4.50.

*COMPLEX ARCHETYPE SYMBOL IN THE PSYCHOLOGY OF C. G. JUNG*  
by Jolande Jacobi. Bollingen Series LVII. New York: Pantheon Press, 1960. Pp. 236. \$3.00.

Whether we like it or not (and many, it would seem, do not like it at all), the fact is that God wrote his Book not, for the most part, in scientific prose but in the idiom of poetry, that is, of symbol, and therefore we cannot fully grasp its message unless we are familiar with that idiom. On the other hand, once we have the idiom we can see how the stories not only of Adam, but of Abraham, Jacob, Joseph, David, and so on are in one way or another *our* story, the story of each individual, the story of humanity as a whole; at the same time we are not surprised to find that the great biblical symbols — water, wind, fire, tree, child, rebirth, and the like — are not confined to the Bible but are universal, the language used by humanity as a whole in its mythology and ritual, its art and poetry, its folklore, its fairy tale. Christians owe an immense debt to Dr. Jung for his pioneer work in explaining these symbols to us, illustrating their universality, and — last but not least — showing us their vast importance to us in communicating realities which are not otherwise communicable and in healing the appalling impoverishment of our

psychic life, for we modern occidentals (and we alone in the whole of human history, past and present) have forgotten this language, and the dire results of our loss are visible enough in the neurotic state of our society.

But Dr. Jung's literary output is very great, and such condensations of his findings as those of Dr. Jacobi are therefore extremely valuable. This present volume is of particular value as an introduction precisely to the "forgotten language" of symbol in general and to the *Symbols of Transformation*, to this present Volume IX, Part I, and to the *Transformation Symbolism in the Mass*, of Dr. Jung himself in particular.

Among Catholics, however, at least in the United States, the views of Dr. Jung seem to be regarded with deep suspicion — much more so than those of Freud, which is strange indeed when one recalls the alarm with which Freud's "pansexualism" was first greeted (it was thought rather unseemly to talk about sex, but it was downright horrifying to be told there was nothing else to talk about) and still more when one reflects that while Freud saw religion as a main cause of neurosis and the like, for Dr. Jung it is not religion but the lack of religion that is responsible.

It is true that Dr. Jung's views sometimes seem glaringly incompatible with Christian teaching, and not just in small matters but in great (this is markedly the case in *Aion*, for example): as when he makes a distinction between perfection (perfect goodness) and completion (unification of good and evil) in favor of the latter, and argues that to be psychologically complete the Christian image of the Trinity must be turned into a quaternity by inclusion of the devil — and though one is bound in justice to recall his constant assertion that he speaks as an empirical psychologist not as a theologian and to stress the importance of the words "psychological" and "image" in the preceding clause, still it remains true that his treatment of the integration of evil or for that matter of the definition of evil as *privatio boni* leaves ample room for debate or disagreement. But it would be disastrous if Catholics, taking fright at such points as these, rejected the jungian view *in toto*; and it would be downright absurd (but tragically absurd) if we refused to learn from him what is there to be learnt, without necessarily being involved at all in psychological theorizings, and what we so urgently need to learn: the way to a full understanding of that forgotten language which is dou-

ly our language — as human beings and as Christians — the language of the Bible, of our Lord's use of parable and paronomasia and paradox, and of the Church's liturgy, of all the sacraments and, above all, the Mass.

GERALD L. VANN, O.P.

Department of Religious Education  
The Catholic University of America

642

**TOWARD UNDERSTANDING HUMAN PERSONALITIES** by Robert W. Leeper and Peter Madison. New York: Appleton-Century-Crofts, Inc., 1959. Pp. xvi + 439. \$4.50.

The authors of this text on personality are at the University of Oregon and Swarthmore College, respectively. Their stated purpose is "to write a book that would be understandable and valuable to persons who are not professional psychologists and who may have had little or even no previous technical background in psychology." (p. vii)

If one happened to start reading the book in the middle, he would expect great things. For, the authors describe materialistic reductionism and express disapproval of that outlook. "This . . . is an approach which we tend to believe is forced on us by the findings of science. But this is hardly true." (pp. 121, 122) Nevertheless, most of the rest of the book carries out that very approach. We are not yet out of the preface when the book states, "We sometimes have not stressed sufficiently how genuinely biological are perceptual processes even when highly complex, and how little they are to be understood in intellectualistic terms such as we inherit from every-day thought." (p. xi) Later, this reductionism becomes more explicit when man is called "a two-phase or self-regulating machine," of the same sort as a thermostat, though less reliable. (p. 199) The authors compare this view with any dualistic alternative in a way that is far from suggesting any understanding of the latter: "No spirits have been introduced anywhere—no animism and no magic." (p. 200) Free will is considered just long enough to misconceive it as "uncaused choices of the person." (p. 47)

This reviewer remembers with pleasure a course he once took under Professor Leeper. Many of his fruitful ideas find their way

into this volume, on such topics as changing of personality, its motivational aspect, and the nature of personality habits. Nevertheless, when one is wrong on basics, it is difficult to be wholly right on derivatives. This is reflected in the book's section that sets out to define personality and never gets round to doing so. In defense of this inconclusiveness it is suggested that "we may not need an explicit, abstractly-stated definition." (p. 18) Then, again, we may!

The book emphasizes perception (in a broad sense, including concept-forming) as a key to personality development. For lack of a better basic orientation, the authors say that "personality seems to be something within the person that makes him represent or perceive life situations as he does." (p. 18) This is one thing it *does*, not a statement of what it *is*. We are told that "maybe personality is partly, at least, a matter of concepts" (p. 20) and that it "may be a matter of concept-formation to some considerable degree." (p. 21) Of intellect as such, nothing is said. Of soul as such, nothing is said. The book, in short, provides another interesting instance of contemporary psychologists coming, by empirical means, as close to the truth as a false underlying view of man makes it possible for them to come.

ROBERT B. NORDBERG

Department of Education  
The Catholic University of America

649

**SOME FERMENTS AT WISCONSIN; 1901-1947: MEMORIES AND REFLECTIONS** by George C. Sellery. Madison: University of Wisconsin Press, 1959. Pp. vii+124. \$2.50.

The conflicts of two generations in the University of Wisconsin form the subject of this interestingly written book from the pen of George C. Sellery, Dean of the University's College of Letters and Science from 1919 to 1942. Frank, revealing, and firsthand the account provides an intimate glimpse of campus life — its problems and challenges.

Some of the topics included are: the experimental college, the co-ordinate school of education, radicalism, athletics, Carnegie retirement pay, the Howard McMurray case, and the administrations of Van Hise and Glenn Frank. These subjects, all controversial, the

author explains, examines and, in the majority of cases, gives his views on and analyses as eyewitness and in some instances as a participant.

The work is one of the few contributions to the biographical approach in historical writings on American institutions of higher education. Similar studies have been made of other American institutions. This reviewer recalls reports on the City College of New York and Brooklyn College.

Some questions may be raised in several areas. The brief and sketchy background provided for each topic seems to be inadequate for the reader who is unfamiliar with the details of Wisconsin University history. The highly subjective character of the descriptions of the issues, some of which were very close to the office of the author, suggests some reservations on the opinions and judgments recorded. The absence of an index and a concluding chapter or statement detracts from the unity and usefulness of the book.

Yet, there are some lessons to be learned from the study. Faculty freedom and initiative, the delicate nature of some of the problems brought to a university president's office, campus-community relations, the press, and student responsibility are studied and evaluated in the light of modern educational and other provocative challenges. The book is recommended for college and university administrators, faculty members, and students of higher education, psychology, and educational administration.

GEORGE F. DONOVAN

Department of Education  
The Catholic University of America

\* \* \*

*In Excelsior, Minn., high-school students have bought almost 5,000 paperback books in six months, reports the August School Management in article entitled "Do Your Schools Have Paperback Bookstores?" The writer shows that low-cost paperbacks are having a profound effect on the instructional programs of many schools. He points out that paperback bookstores can be set up in any school, their operation costs the school nothing.*

## BOOKS RECEIVED

### *Educational*

Ahmann, J. Stanley, and others. *Evaluating Elementary School Pupils*. Boston: Allyn and Bacon, Inc. Pp. 435. \$7.00.

*America's Education Press*. A Classified List of Educational Periodicals Issued in the United States and Canada. Washington, D. C.: Educational Press Association of America. Pp. 98. \$2.00.

Anderson, C. L. *School Health Practice*. St. Louis: C. V. Mosby Co. Pp. 530. \$6.00.

Babbage, Jr., Homer D. *Student Financial Aid*. Manual for Colleges and Universities. Washington, D. C.: American Personnel and Guidance Association. Pp. 56. \$1.50.

Barkan, Manuel. *Through Art to Creativity*. Art in the Elementary School Program. Boston: Allyn and Bacon, Inc. Pp. 365. \$6.95.

Blewett, S. J., John (ed.). *John Dewey: His Thought and Influence*. New York: Fordham University Press. Pp. 242. \$5.00.

Buddeke, Sister Rita. *Differential Factorial Patterns of Boys and Girls in Algebraic Computation*. Washington, D. C.: Catholic University of America Press. Pp. 53. \$1.00.

Campanelle, Thomas C. *Psychology of Education*. Philadelphia: Chilton Co.—Book Division. Pp. 278. \$5.50.

Cole, Luella. *Students' Guide to Efficient Study*. New York: Rinehart and Co., Inc. Pp. 67. \$1.00.

*Continuing Liberal Education for Continuing Freedom and Increasing Responsibilities*. A Report of the Fund for Adult Education. New York: The Fund. Pp. 120. Free.

*Controlling Human Behavior*. Minneapolis: University of Minnesota, Social Science Research Center of the Graduate School. Pp. 66.

Cuyler, Cornelius M. (ed.). *Speech Training in the Minor Seminary*. Washington, D. C.: Catholic University of America Press. Pp. 67. \$1.00.

Downey, Lawrence Wm. *The Task of Public Education*. Chicago: University of Chicago, Midwest Administration Center. Pp. 88.

Edfeldt, Ake W. *Silent Speech and Silent Reading*. Chicago: University of Chicago Press. Pp. 164. \$3.50.

Flaherty, R.S.M., Sister Mary Rosalia. *Patterns of Administration in Catholic Colleges for Women in the United States*. Washington, D. C.: Catholic University of America Press. Pp. 118. \$2.00.

French, Edward L., and Scott, J. Clifford. *Child in the Shadows. A Manual for Parents of Retarded Children*. Philadelphia: J. B. Lippincott Co. Pp. 156. \$3.50.

Fry, Edward B., and others. *Teaching Machines: An Annotated Bibliography*. Washington, D. C.: National Education Association. Pp. 80. \$1.50.

Hock, Louise E., and Hill, Thomas J. *The General Education Class in the Secondary School*. New York: Holt, Rinehart and Winston, Inc. Pp. 232. \$4.00.

Horkheimer, Mary Foley, and Diffor, John W. *Educators Guide to Free Films*. 20th Annual Edition 1960. Randolph, Wis.: Educators Progress Service. Pp. 639. \$9.00.

Klinge, Paul E. *A University Summer Program for Gifted Science Students*. Bloomington, Ind.: Indiana University Bookstore. Pp. 54. \$1.25.

Lee, J. Murray, and Lee, Dorris May. *The Child and His Curriculum*. New York: Appleton-Century-Crofts, Inc. Pp. 596. \$6.50.

Magary, James F., and Eichorn, John R. (ed.). *The Exceptional Child. A Book of Readings*. New York: Holt, Rinehart and Winston, Inc. Pp. 561. \$5.50.

Marson, Philip. *A Teacher Speaks*. New York: David McKay Company, Inc. Pp. 230. \$3.95.

Martin, James W., and Cheek, Dolores S. *Comparative State and Local Government General Expenditure for State Institutions of Higher Education*. Lexington: University of Kentucky. Pp. 50.

Martin, James W., and Quindry, Kenneth E. *Southern States New Revenue Potentials*. Atlanta: Southern Regional Education Board. Pp. 30.

Morrill, James Lewis. *The Ongoing State University*. Minneapolis: University of Minnesota Press. Pp. 143. \$3.50.

McMahon, William J., and others. *It's Your Personality*. New York: Harcourt, Brace and Co. Pp. 356. \$2.64.

*New Teaching Aids for the American Classroom*. Stanford, Calif.: Stanford University, Institute for Communication Research. Pp. 173. \$1.00.

Rodil, Concepcion F. *The Fusion of Discipline and Counseling Functions at the College Level*. Washington, D. C.: Catholic University of America Press. Pp. 99. \$1.75.

Rosecrance, Francis C., and Hayden, Velma D. *School Guidance and Personnel Services*. Boston: Allyn and Bacon, Inc. Pp. 373. \$6.00.

Shanahan, Patrick E. *State Laws Providing for the Transportation of Nonpublic School Children: Their Nature, Interpretation and Execution*. Washington, D. C.: Catholic University of America Press. Pp. 26. \$0.50.

Stafford, C.S.V., John W. (ed.). *Counseling in the Secondary School*. Washington, D. C.: Catholic University of America Press. Pp. 162. \$2.50.

Taylor, L. O., and others. *The American Secondary School*. New York: Appleton-Century-Crofts, Inc. Pp. 492. \$5.50.

Turner, Richard L., and Fattre, Nicholas A. *Skill in Teaching, A Reappraisal of the Concepts and Strategies in Teacher Effectiveness Research*. Bloomington, Ind.: Indiana University Bookstore. Pp. 40. \$1.25.

#### *General*

Altaner, Berthold. *Patrology*. Trans. Hilda C. Graef. New York: Herder and Herder, Inc. Pp. 660. \$10.00.

Barry, O.S.B., Colman J. *Readings in Church History*. Vol. I. From Pentecost to the Protestant Revolt. Westminster, Md.: Newman Press. Pp. 633. \$7.50 cloth; \$2.95 paper.

Burton, Doris. *The Loveliest Flower*. Fresno, Calif.: Academy Library Guild. Pp. 186. \$2.95.

Chambre, S.J., Henri. *Christianity and Communism*. Trans. R. F. Trevett. New York: Hawthorn Books. Pp. 123. \$2.95.

Chroszczowski, M.I.C., Julian. *Divine Mercy in the Doctrine and Prayers of the Church*. Stockbridge, Mass.: Congregation of Marian Fathers. Pp. 92. \$0.50.

Chroszczowski, M.I.C., Julian. *God's Infinite Mercy*. Stockbridge, Mass.: Congregation of Marian Fathers. Pp. 150. \$2.00 paper; \$2.75 cloth.

Danielou, S.J., Jean. *The Christian Today*. Trans. Kathryn Sullivan, R.S.C.J. New York: Desclée Co., Inc. Pp. 150. \$2.75.

Dodson, Edward O. *Evolution: Process and Product*. New York: Reinhold Publishing Corp. Pp. 352. \$5.75 college edition; \$6.90 trade edition.

Forest, Aimé. *Orientazioni Metafisiche*. Milan, Italy: Marzorati Editore. Pp. 139. L. 1.000.

Galdós. *Dona Perfecta*. Trans. Harriet de Onis. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 235. \$0.95.

Gaynor, Frank. *Aerospace Dictionary*. New York: Philosophical Library, Inc. Pp. 260. \$6.00.

Highet, Gilbert. *The Powers of Poetry*. New York: Oxford University Press. Pp. 356. \$6.00.

Hindman, Jane F. *Matthew Carey: Pamphleteer for Freedom*. New York: P. J. Kenedy and Sons. Pp. 190. \$2.50.

Hoffman, O.F.M. Conv., Ronan. *Pioneer Theories of Missiology*. Washington, D. C.: Catholic University of America Press. Pp. 182. \$3.25.

Lercaro, Giacomo Cardinal. *Religious Tolerance in Catholic Tradition*. New York: America Press. Pp. 25. \$0.15.

Lampedusa, Giuseppe di. *The Leopard*. Trans. Archibald Colquhoun. New York: Pantheon Books, Inc. Pp. 319. \$4.50.

Locke, Frederick W. *The Quest for the Holy Grail*. Stanford, Calif.: Stanford University Press. Pp. 126. \$3.50.

Meseguer, S.J., Pedro. *The Secret of Dreams*. Westminster, Md.: Newman Press. Pp. 232. \$4.75.

Mohan, Robert Paul (ed.). *Technology and Christian Culture*. Washington, D. C.: Catholic University of America Press. Pp. 144. \$3.95.

McAuliffe, S.J., Clarentius. *De Sacramentis In Genere*. St. Louis: B. Herder Book Co. Pp. 224. \$4.00.

McMullin, Ernan. *Science and the Catholic Tradition*. New York: America Press. Pp. 20. \$0.15.

Nédoncelle, Maurice. *Is There a Christian Philosophy?* Trans. Iltyd Trethowan, O.S.B. New York: Hawthorn Books. Pp. 154. \$2.95.

*New Testament*. Official Catholic Edition. New York: Golden Press, Inc. Pp. 480. \$0.65.

Palmer, S.J., Paul F. (ed.). *Sacraments and Forgiveness. Sources of Christian Theology*, Vol. II. Westminster, Md.: Newman Press. Pp. 410. \$6.00.

Robert, A., and Tricot, A. *Guide to the Bible*. Vol. I. Trans. Edward P. Arbez and Martin R. P. McGuire. New York: Desclee Co., Inc. Pp. 812. \$8.00.

Scharp, Heinrich. *How the Catholic Church is Governed*. New York: Herder and Herder, Inc. Pp. 168. \$2.95.

Steffan, Jack. *Padre Kino and the Trail to the Pacific*. New York: P. J. Kenedy and Sons. Pp. 188. \$2.50.

Taft, Charles P., and Felknor, Bruce L. *Prejudice and Politics*. Freedom Pamphlet. New York: Anti-Defamation League of B'Nai B'Rith. Pp. 55. Free.

Tresmontant, Claude. *A Study of Hebrew Thought*. Trans. Michael Francis Gibson. New York: Desclée Co., Inc. Pp. 178. \$3.75.

Van Zeller, Dom Hubert. *A Book of Private Prayer*. Springfield, Ill.: Templegate. Pp. 242. \$3.25.

Villiers, George, Duke of Buckingham. *The Rehearsal*, with "Key" by S. Briscoe; Sheridan, Richard Brinsley. *The Critic*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 168. \$0.65.

Webster, John. *The Duchess of Malfi*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 211. \$1.00 cloth; \$0.65 paper.

Whelpton, Barbara. *Getting to Know Pictures*. New York: Philosophical Library, Inc. Pp. 144. \$4.75.

Wilde, Oscar. *Lady Windermere's Fan*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 160. \$1.00 cloth; \$0.65 paper.

Woronieki, O.P., H. *The Mystery of Divine Mercy*. Stockbridge, Mass.: Congregation of Marian Fathers. Pp. 156. \$1.75 paper; \$2.50 cloth.

#### *Textbooks*

Barnard, J. Darrell, and others. *Science: A Search for Evidence; Science: A Way to Solve Problems*. The Macmillan Science-Life Series, 1960 Edition. New York: Macmillan Co. Pp. 422; 422. \$3.84; \$3.96.

Drummond, Harold D. *Journeys through the Americas*. Boston: Allyn and Bacon, Inc. Pp. 416. \$5.20.

Foran, Thomas George, and Roberta, O.S.F., Sister M. *The Madonna Speller—Grades 2 to 6*. Pp. 128 ea. \$0.74 ea.

Lewis, Dora S., and others. *Clothing Construction and Wardrobe Planning; Family Meals and Hospitality; Tomorrow's Home-maker*. The Macmillan Home Economics Series, 1960 Edition. New York: Macmillan Co. Pp. 565; 532; 470. \$4.40; \$4.60; \$4.40.

Pollock, Thomas Clark, and others. *Thought and Expression* (Grade 8); *Words and Ideas* (Grade 7); *Sharing Ideas* (Grade 6); *Using Language* (Grade 5); *Words Work for You* (Grade 4); *Learning Together* (Grade 3); *Talk, Read, Write, Listen* (Grade 2): The Macmillan English Series, 1960 Edition. New York: Macmillan Co. Pp. 438; 422; 344; 344; 296; 252; 151. \$3.28; \$3.12; \$2.80; \$2.72; \$2.68; \$2.52; \$2.20.

Reid, Charles E. *Principles of Chemical Thermodynamics*. New York: Reinhold Publishing Corp. Pp. 306. \$6.00 college edition; \$7.80 trade edition.

Sanderson, R. T. *Chemical Periodicity*. New York: Reinhold Publishing Corp. Pp. 330. \$9.75 college edition; \$11.75 trade edition.

Sweet, Waldo E. (ed.). *Vergil's Aeneid: A Structural Approach*. Vol. I. The Aeneid, Books I and II. Ann Arbor: University of Michigan Press. Pp. 163. \$2.82.

Zebel, Sydney H., and Schwartz, Sidney. *Past to Present. A World History*. New York: Macmillan Co. Pp. 708. \$5.48.

\* \* \*

According to a new U. S. Office of Education survey on adult education in public schools during 1958-59, 2.9 million Americans took one or more courses for a total of 3.4 million enrollments. More than 80,000 teachers took part in the programs, mostly on a part-time basis. Some 1,870 local directors and other administrative personnel devoted at least half their workdays to adult education programs. Funds used for the programs amounted to approximately \$76.4 million. Approximately one-third of the small school systems (150 to 11,999 students) offered adult education. Nearly 9 out of 10 big systems (25,000 students and over) had programs as did 75 per cent of the medium-sized systems (12,000 to 24,999 students).

## NEWS OF PRODUCTS AND SERVICES

### EDUCATORS GUIDE TO FREE FILMS

The twentieth annual *Guide to Free Films*, listing 4,276 titles of films, 591 of which were not listed in the previous edition, is now available. The *Guide*, a cyclopedic, professional service, brings you complete, up-to-date, organized and systematized information on free educational, informational and entertainment films, without the bother and inconvenience of loose leaf filing or supplements. This current 639-page edition replaces all volumes and supplements which have preceded it. Reprints of the article, *Learning and Living in the World of Science*, by Dr. John Guy Fowlkes, will be furnished free to educators and librarians who ask for them. Write to: *Educators Progress Service, Dept. CER, Randolph, Wis.*

### A CATHOLIC DICTIONARY

*A Catholic Dictionary* (originally published as *The Catholic Encyclopaedic Dictionary*), edited by Donald Attwater, has recently been published. This new edition contains over one hundred revisions, which brings it into full accord with recent liturgical and canonical reforms. First published in 1931, *A Catholic Dictionary* has become a standard work. Its definitions, drawn primarily from present-day teaching, are clear, concise, and given in non-technical language. Published by: *The Macmillan Co., 60 Fifth Ave., New York 11, N. Y.*

### NEW STORAGE CASES FOR PLUMES

Band directors will appreciate the new plume case recently developed. Measuring 27½ inches wide, 14 inches deep, and 26 inches high, the cabinet has a capacity of 90 plumes, up to 10½ inches long. Inside diameter of the tubes is 2½ inches. This sturdy cabinet has a handle on each end for carrying, and weighs only 48 pounds. For specifications and prices, write to: *Wenger Music Equipment Company, 118 W. Rose St., Owatonna, Minn.*

### READING EASEL

Handy for desk or lap use, *Endolane Reading Easel* adjusts to three reading angles. Movable transparent pageholders free hands for writing, typing, etc. Made of tempered masonite, with piano type metal hinges, the *Endolane* folds flat. Felts protect desk surfaces. Write to: *Endolane Enterprises, Dept. C, Antioch, Illinois.*

### ROBES FOR CONFIRMATION

*Moore Confirmation Robes* save money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. White, flowing robes, with scarlet collars and beanies are available for girls. Scarlet robes and ties are available for boys. *Moore* rental service is quick, efficient and available on short notice. Write for details and Catalog CC17 to: *E. R. Moore Company, 932 Dakin St., Chicago 13, Ill.*

### LENSCREEN MATERIALS

*Lenscreen*, a product of several years of research, is now known widely, and recognized as the best optical screen for daylight use. It is very flexible and light in weight. It is elastic, but tough. *Lenscreen* has successfully passed comparison tests with competitive screens, and has been specified for the new Academic Building, U. S. Army Command and Staff College, Fort Leavenworth, Kansas. Frames are available to order, however, most users fabricate their own from inexpensive pipe tubing. For further information, and a swatch of the new material, write to: *Polacoat Incorporated, 9750 Conklin Rd., Blue Ash, Ohio.*

### HUMAN EVOLUTION — 1956 (Reprint)

Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S. J., Ph.D., Professor of Physical Anthropology at Fordham University, is written in a non-technical style, and should be of particular interest to all Catholic students and educators. The article is now in its fourth reprinting. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

### THE COLEOPTERISTS' BULLETIN

Established in 1947 by Dr. Ross H. Arnett, Jr., this quarterly publication is devoted to the study of beetles. It is filled with articles of lasting interest to every person dealing with beetles as naturalists, amateurs, professionals, economic entomologists, taxonomists, or teachers. Write for subscription, or sample copy to: *The Coleopterists' Bulletin, The Catholic University, Washington 17, D. C.*

- TEACH MORE
- TEACH BETTER

TEACH WITH  
**FEARON TEACHER-AID  
BOOKS**

Better Reading and Spelling Through Phonics .....	\$1.00
How to Help a Child Appreciate Poetry .....	\$1.00
4-D Bulletin Boards That Teach ....	\$1.50

and 53 other teacher-aid titles, priced from 50¢ to \$2.00, available at college bookstores and school supply houses across the nation or directly from

**Fearon Publishers, Inc.**

828 Valencia Street

San Francisco 10, California

*Bishops Approve . . .  
Priests Recommend . . .  
Nuns Use . . .  
Children Enjoy . . .*

**The Singing Catechism**

**THE TEN COMMANDMENTS  
THE SEVEN SACRAMENTS**

The directive of each Commandment, the matter and form of each Sacrament, explained in singable words to rhythmic tunes. 33 1/3 rpm LP \$3.98

**THE APOSTLES' CREED**

Twelve good songs give basic, memorable lesson in religion.  
33 1/3 rpm 12 inch LP \$5.98

*Bookstores, or write  
Dept. 4-2906 for brochure*

**ST. ANTHONY GUILD PRESS  
Paterson 3, N. J.**



**Robes for  
Confirmation**

MOORE Confirmation Robes save money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. No family feels embarrassed.

White, flowing Robes with Scarlet collars and beanies for girls. Scarlet Robes and ties for boys.

MOORE Rental Service is quick, efficient and available on short notice. Write for all details and Catalog CC17.

**E. R. MOORE CO.**

268 Norman Ave., Brooklyn 22, N. Y.

932 Dakin St., Chicago 13, Ill.

1605 Boylston Ave., Seattle 22, Wash.

1641 N. Allesandro St., Los Angeles 26, Calif.

*Also makers of Choral Robes, Gym Suits for Girls and Graduation Caps & Gowns*

*Now in its Fifth Reprinting*

# HUMAN EVOLUTION-1956

WITH APPENDIX

THE PRESENT CATHOLIC ATTITUDE TOWARDS EVOLUTION

by J. FRANKLIN EWING, S.J., PH.D.

*A reprint from the October 1956 issue of  
ANTHROPOLOGICAL QUARTERLY*

Father Ewing is Professor of Physical Anthropology at Fordham. This interesting and educational article is very well written in a *non-technical* style, and should be of particular interest to all Catholic students and Educators.

52 pages, 5 figures

Single copy .....	\$1.00	In lots of 10 .....	.80 ea.
In lots of 5 .....	.90 ea.	In lots of 25 .....	.70 ea.

Prices Postpaid

Yearly subscription to the Quarterly — \$4.00

ANTHROPOLOGICAL QUARTERLY

620 Michigan Ave., N.E.

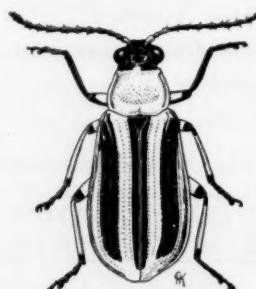
Washington 17, D. C.

## The Coleopterists' Bulletin

Established in 1947

DR. ROSS H. ARNETT, JR.

Editor



A Quarterly Publication Devoted to the Study of Beetles

(Published by The Catholic University of America Press)

This 32-page quarterly publication is filled with articles of lasting interest for every person dealing with beetles as naturalists, amateurs, professionals, economic entomologists, taxonomists, or teachers.

Subscription price: \$5.00 a year (Back numbers available)

Subscribe TODAY, or write for sample copy to:

**THE COLEOPTERISTS' BULLETIN**

The Catholic University of America Press  
Washington 17, D. C.

**Do You Teach French?**

**FOR LOAN**

**FILMS**

**KODACHROME TRANSPARENCIES**

**FILM STRIPS**

**EXHIBITS**

*For free catalogue apply to*

**Society for French American  
Cultural Services and  
Educational Aid (FACSEA)**

972 Fifth Avenue, New York 21, N. Y.

**FOR SALE —**

**KODACHROME TRANSPARENCIES**

**AND SOUND TAPE COMMENTARIES**

**A MAJOR REVISION  
OF A  
STANDARD WORK**

# **CASSELL'S NEW LATIN DICTIONARY**

**Latin-English • English-Latin**

**Revised by D. P. Simpson, M.A.  
(Eton College)**

► "... an excellent work, an indispensable help to the student, and a handy and reliable desk dictionary for the teacher or scholar."

— Martin R. P. McGuire, *The Catholic University of America*

► "... a very marked improvement over the old edition in coverage, definitions, and format . . ."

— Rev. Leo P. McCauley, S.J.,  
*Boston College*

► "... the best of the smaller Latin dictionaries."

— Harry J. Leon, *University of Texas*

► "Mr. Simpson is to be congratulated on his excellent revision . . . this is a very useful dictionary both for schools and for colleges."

— John F. C. Richards,  
*Columbia University in  
"The Classical World"*

► "... has the great virtue of ready usability . . . for the undergraduate, and even for quick reference by the scholar, the volume will serve admirably."

— William Charles Korfmacher,  
*St. Louis University in  
"The Classical Bulletin"*

**900 pages, 6 x 9**

**Plain, \$7.00; thumb-indexed, \$7.75**

**Available to Teachers on Approval**

**FUNK & WAGNALLS**

**153 E. 24th Street, N. Y. 10, N. Y.**

## **Free Films**

The Free Films you need to vitalize and enrich textbook teaching are listed in

### **THE NEW, 1960 EDUCATORS GUIDE TO FREE FILMS**

**Authoritative — Comprehensive  
Easy-to-Use**

Available for \$9.00  
on 30 day approval

**EDUCATORS PROGRESS  
SERVICE**

**Dept. CER**

**Randolph, Wisconsin**

### TEACHERS OF 8th GRADERS

Help your students pass 8th GRADE EXAMS  
and ENTER HIGH SCHOOL. Buy

### HOW TO PREPARE FOR HIGH SCHOOL ENTRANCE & SCHOLARSHIP EXAMS

Plus 5 test and answer books in Math, Science,  
English, Social Studies, Religion Review. Includes  
special IQ and achievement tests and answers for  
7th and 8th grades. **All 6 for \$10.00**

### HOW TO PASS HIGH SCHOOL EXAMS

Prepare now for MIDTERMS, FINALS, REGENTS,  
COLLEGE ENTRANCE EXAMS. Drill and review  
books by noted educators.

• Amer. Hist., Biology, Eng. 3 yr., Eng. 4 yr.,  
Latin 2 yr., Math 10th yr., Trig., World Hist.,  
Int. Algebra **\$1 each**

• French 2 yr., 3 yr., Latin 3 yr., Physics, Spanish  
2 yr., & 3 yr. **each .75**

"Prepare for College Entrance Exams" **\$3**

Send Check or Money Order. No C.O.D.

**YES books**

6 Rail Road Way, Ref. CER  
Larchmont, N. Y.

### "PYGMIES AND PYGMOIDS: TWIDES OF TROPICAL AFRICA"

January 1955 Issue of  
ANTHROPOLOGICAL QUARTERLY

Price: \$1.00 Postpaid

ANTHROPOLOGICAL QUARTERLY  
620 Michigan Ave., N. E.  
Washington 17, D. C.

### THE HOLY GHOST FRENCH SERIES

by Mother Raymond de Jesus, F.S.E.

### ELEMENTARY FRENCH

ALLYN AND BACON, INC.

Catholic



Division

### TECHNOLOGY AND CHRISTIAN CULTURE

Rudolph Allers John C. H. Wu

Thomas P. Neill Francis J. Connell

Dietrich Von Hildebrand

Edited by Robert Paul Mohan

Are technology and progress even quasi-synonymous?

Can all our technological advancement improve the Sistine Chapel one whit?

Has technology weakened man's dependence on God?

Writing from their individual vantage points of philosophy, psychology, history, law, and theology, five distinguished Catholic scholars examine these and other significant cultural problems of our day. **\$3.95**

### REFLECTIONS ON A LITERARY REVOLUTION

by Graham Hough

An honest, open-eyed appraisal of modern poetry and the so-called literary revolution between 1910 and the Second World War by a learned and respected Cambridge scholar. The style is straight-forward, witty, and completely devoid of the jargon which plagues so much of contemporary criticism.

Hough is skeptical of the "revolutionary" influence. Where are the poems of any significance which are remotely like "The Waste Land" or "Propertius"? He questions whether the movement has left a workable tradition at all.

Here is cogent criticism of the "untouchables": Joyce, Eliot, Pound, Wyndham Lewis, Wallace Stevens, and others. **\$2.95**

### THE CATHOLIC UNIVERSITY OF AMERICA PRESS

620 Michigan Ave., N.E.  
Washington 17, D. C.

## FOUNDATIONS OF CHRISTIAN BELIEF

### An Introductory Course in Apologetics by Edward V. Stanford, O.S.A.

A thorough and well-organized study of the traditional apologetics arguments. Father Stanford has made use of his many years of experience in working with young people to produce this introduction to apologetics. Intended as a text for high-school seniors and junior college students, *Foundations of Christian Belief* will also be helpful as a study guide for discussion groups or as a reference for the lay apostle.

*Each chapter lists numerous supplementary readings. The book includes a glossary of terms and, in addition, is fully illustrated.*

Paper \$1.95      Cloth \$3.75

*Wherever good books are sold*

THE NEWMAN PRESS  
WESTMINSTER, MARYLAND

A  
L  
G  
E  
B  
R  
A

is more teachable with

**Welchons-Krickenberger-Pearson algebras**

ALGEBRA, BOOK ONE, REVISED, and ALGEBRA, BOOK TWO, REVISED make teaching easier because . . .  
1. Explanations and discussions are exceptionally clear and detailed. 2. Each process is split into simple, thoroughly taught steps. 3. Beginners' difficulties are anticipated and provided for. 4. Three levels of work are presented for varying student abilities. You will also appreciate the functional use of color to highlight important points. Teachers' Manual, tests, keys.

**GINN AND COMPANY**

Home Office: Boston      Sales Offices: New York 11      Chicago 6  
Atlanta 3      Dallas 1      Palo Alto      Toronto 16

In answering advertisements please mention THE REVIEW

THE  
NATIONAL COUNCIL OF CATHOLIC MEN  
**CATHOLIC FILM LIBRARY**

Offers Educational Films on:

SCRIPTURE

THE CHURCH

THEOLOGY

VOCATIONS

LITURGY

FAMILY LIFE

This unique library contains 121 half-hour 16mm motion picture and kinescope films of outstanding television programs produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

NCCM maintains this comprehensive library to complement educational program needs of Catholic high schools and colleges with modern, professionally produced films.

*For complete catalogue write to:*

THE NATIONAL COUNCIL OF CATHOLIC MEN

50 East 42nd Street

New York 17, N. Y.

A teacher aid  
even the pupils love.

**CATHOLIC YOUTH**  
magazine . . . . .

- BRIGHTEN YOUR CLASSROOM
- ENLIGHTEN YOUR STUDENTS
- LIGHTEN YOUR WORK

For special bulk rates and  
sample copy,

10 issues - Sept. through June.  
Grades 5-9

write to:

**CATHOLIC YOUTH**  
Dept. 5  
Salvatorian Center  
St. Nazianz, Wis.

Published by the Society of the Divine Savior.

In answering advertisements please mention THE REVIEW

